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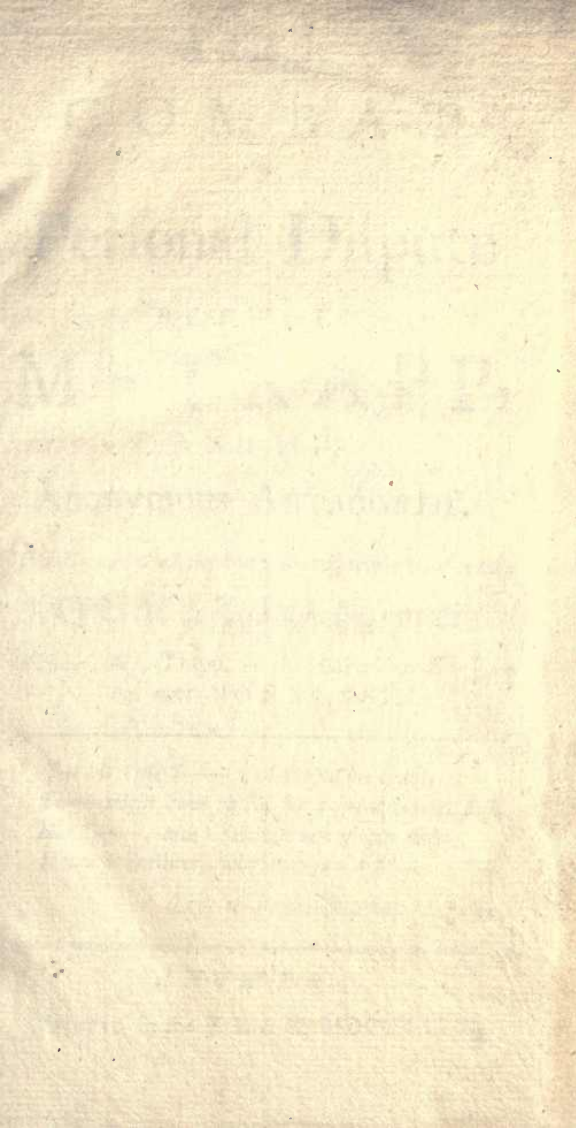
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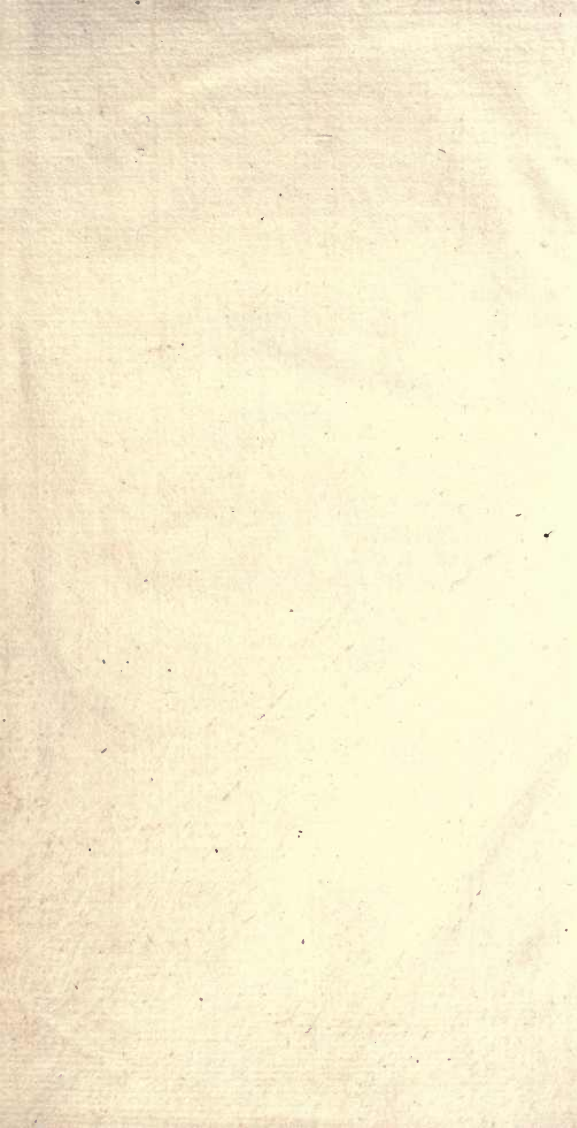
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A Single  
COMBAT  
OR,  
Personal Dispute  
BETWEEN  
MR. TRAPP,  
AND HIS  
Anonymous ANTAGONIST.

The Contents whereof are all reducible to this one

QUESTION, viz.

*Whether Mr. Trapp, or the Author his Adversary  
has writ NONSENSE?*

*By Robert Manning.*

---

*If at his Title T—— had drop'd his Quill,  
T—— might have pass'd for a great Genius still,  
But T——, alas! (excuse him if you can)  
Is now a Scribler, who was once a Man.*

*Love of Fame, &c. Sat. i. p. 8.*

---

ANSWER P.

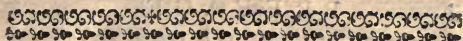
PRINTED in the YEAR, MDCCXXVIII.

# ERRATA.

PAGE 8. Line 18. instead of *any* read *an*. p. 22.  
 l. 29. instead of *their* read *there*. p. 23. l. 27. instead  
 of *suffice* read *suffices*. p. 47. l. 28. after *demonstratively*  
 read *and as all*. p. 57. l. 22. blot out *then*. p. 82. l. last  
 and last but one, instead of *Evidence, which gives* read *Evi-*  
*dences, which give*. p. 84. l. 1. instead of *I am sure* read  
*I am sure*. p. 90. l. 29. instead of *himself* read *itself*. p.  
 108. l. 11. blot out *serve*. p. 122. l. 11. instead of *vouch*  
 for it read *vouch for them*. p. 145. l. 33. instead of *or*  
 read *and*. p. 147. l. 34. instead of *there be* read *there be*  
*not*.

ANDREW P.

Printed in the Year, MDCCXVII.



# P R E F A C E.

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*THE Charge of Nonsense, Blunders, Absurdities, &c. is so often repeated in Mr. Trapp's pretended Confutation of the Book entituled, England's Conversion, &c. that it began to make me somewhat uneasy,*

*and suspect myself to be non compos mentis: especially upon reflecting, that it has been the unhappy Case of many, who at the same Time have thought themselves in their perfect Senses, and all those mad, who judg'd them to be otherwise. And why then, said I to myself, may not this be my Case? However, finding upon second Thoughts that I was, as formerly, treated by those I conversed with, as a rational Creature, I began to pluck up my Spirits, and think it possible, that Mr. Trapp may have mistaken Sense for Nonsense in his Adversary's Book, as grossly as (according to the Judgment of several learned Readers) he has mistaken Nonsense for Sense in his own. This encouraged me to resolve upon Reprials, and turn Mr. Trapp's own Artillery against him.*

*Here then stands the Case. Mr. Trapp is pleased to be of Opinion, that the Author of England's Conversion, &c. has writ nothing but Nonsense, and the Author has the same Opinion of Mr. Trapp's pretended Confutation of it. But it is yet undecided, which of the two is on the right Side of the Question: And since the Parties them-*



and the Testimony of Men. Sect. 3. *And that* Christ has promised to be with his Church, and preserve her from Errors in Faith to the End of the World. Sect. 4. 5. *These are the inoffensive Subjects of these Sections, which Mr. Trapp has attack'd with a great deal of Heat and bad Language in the five first Sections of his Book; and of which I have ventured to undertake the Defence against his abovesaid Charge of Nonsense, Blunders, Absurdities, &c. for no other End, than to convince the Reader, that Mr. Trapp himself is the greatest Master in that noble Way of Writing of any Man that ever set up for an Author. This I will endeavour to make out in the following Sheets, which contain Remarks upon those five Sections only, where I stop; not for Want of more Nonsense to animadvert upon, for there is scarce a Page in his whole Book free from it, but because it is but a reasonable Presumption, that a Person, who has crouded so much Nonsense into so small a Compass, is not capable of writing Sense; and that by Consequence all the rest is of a Piece.*

*However, I could not confine my Remarks so scrupulously to that Part of Mr. Trapp's pretended Confutation, but that I found myself obliged sometimes to touch passingly upon some of his remoter Pieces, which have a Connexion with some of the Subjects handled in the said Sections: but even then I have taken great Care to keep always at a respectful Distance from the forbidden Fruit. In like manner I could not avoid sometimes taking Party in some particular dogmatical Controversy between the two Churches: But 'tis only when Mr. Trapp, to draw the Author out of his strong Hold of general Arguments, which are untoward*

*to deal with, removes the Question with great Address to some particular Dispute, where with the Aid of his Auxiliary Troops of common Places against Popery, he thinks himself absolute Master of the Field. But even in this Case I keep within the Bounds of a blameless Defence, and enter no further into the Discussion of the Question than is absolutely necessary to shew, that (whatever the real Merits of the Cause may be) Mr. Trapp has not defended it like a Man of Judgment or Learning. For this is the Point I always have in View.*

*As for Instance: From the general Argument relating to the Duty of Submission to the Judgment and Decisions of the Catholick Church, (of which the Author treats in his first Section) Mr. Trapp slips very dexterously to Transubstantiation, the stale Topic of it's being a Contradiction to our Senses, and the Impossibility of the same Body being in many Places at once. And here it is, that to shew how far he is from being disposed to submit to the Decisions of any Church, when they appear to be contrary to his private Reason, he makes this surprizing Declaration, that tho' he should find in the Bible such a Proposition as this, to wit, that the same Body can be in Ten thousand Places at once, nay, tho' he should see a dead Man raised to Life in Testimony of it, he could not believe it: and that he could not be so sure of what he should see with his own Eyes, as he is sure that the aforesaid Proposition is false. And why so? Because forsooth he KNOWS the Thing to be impossible in Reason and Nature. But has any sober, judicious, and learned Protestant Writer ever reason'd in this Manner before him? Is this arguing like a Divine? Here*



*Here therefore, since I could not let such an extraordinary Piece pass without Animadversions upon it, I found myself obliged, contrary to my Inclination, to engage in the particular Controversy of Transubstantiation, both to vindicate that numerous and honourable Society, whereof I am a Member, from being regarded as a Body composed of stupid Animals without Sense or Reason; and chiefly to expose the Extravagance and Presumption of Mr. Trapp's unexemplified Declaration: From whence no other Consequence can be drawn, than that a Man of more Fire and Self-conceit than Judgment and Knowledge has had the Forwardness to obtrude himself to be the Advocate of a Cause, to which he has done more Prejudice than Honour by his Mismanagement of it. And tho' I cannot but foresee, that this will be very disagreeable to a Person, who by the Airs he gives himself throughout his whole Book, and his Dedication of it to the King, appears to have no small Opinion of his own Abilities, I may reasonably presume it will not give Offence to those of the Prelatick Order, who will easily distinguish between the Cause of a particular Person, and that of a whole Church; and know very well, that the Question, whether Mr. Trapp has writ Sense or Nonsense do's not at all affect the main Controversy between the two Churches. For the Dispute here is not, whether Mr. Trapp's Cause or his Adversary's be the better, but which of the two is the Sir Martin Mar-all of the Play. In a Word, the whole Drift of the following Pages is to prove, that Mr. Trapp wants both Judgment, Learning, and Temper to set up for a Writer of Controversy.*

T H E

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( 2 )

S E C T. I.

Some Preliminary Remarks upon the *Title, Preface, and Dedication* of Mr. TRAPP'S Book.



F the Defence of the Church of *England* against the Book, entituled, *England's Conversion and Reformation compared*, be a Cause that has the Advantage of Truth and Reason on it's side, I must needs say, it

has had the Misfortune to fall into very bad Hands; I mean, into the Hands of one, who, tho' he styles himself *Master of Arts*, has the Arts of writing solidly and politely yet to learn, and seems to want Abilities, as well as Temper, to qualify him for a Task of that Importance. For besides that he shews himself little vers'd in the Rules of arguing justly, there appears throughout his whole Performance so much Heat and Passion on the one Hand, and so little Regard to Decency and good Manners on the other, that his Readers will find themselves very much disappointed, if they expect calm and sober Reasoning from him: But if they delight in blustering, bad Language, and insulting over an Adversary, even when there is the least Occasion for it, I recommend to them the reading of Mr. Trapp's Book, where they will be plentifully entertained that Way, and find their Inclinations fully gratify'd.

Mr. Trapp himself foreseeing, as he might well, that this would be thrown into his Dish, has endea-

B

your'd



your'd to apologize for it in his Preface, where he writes thus : *I take it for granted, because it is an Objection always in the Mouths of those, who have nothing else to say, that I shall be accused by him [his Adversary] and his Friends, of treating him with too little Ceremony : I acknowledge I have treated him with Freedom, but not with ill Manners.* Mr. Trapp then is of Opinion, that treating an Adversary with *bad Language* is no Trespass against good Manners. But his Reason for it is somewhat pleasant. *The roughest Words, says he, I have used, were not made a Part of Language for nothing ; and I appeal to the World whether I have not applied them properly.* Well then ; I am very much mistaken, if *Billingsgate* may not here challenge the Benefit of Mr. Trapp's Vindication of himself ; because the *roughest Words* used there are most certainly good *English* ; nor were they made a Part of Language for nothing ; and if the proper Application of such Words will justify the Use of them, then any Man, who is really a presumptuous, assuming, impertinent Coxcomb, may be called so to his Face, without transgressing the Rules of Decency and good Manners : Since those Words are without all Dispute properly applied in such a Case, and they were not made a Part of the *English Tongue* for nothing. This is Mr. Trapp's ingenious Way of arguing : And the Church of *England* may judge from this Specimen, what an able Advocate she has to plead her Cause.

However, let not Mr. Trapp flatter himself, that I give it for granted, that the *rough Words*, with which he owns he has treated his Adversary, are applied properly, tho' he appeals to the World for Proof of it, and I appeal to the World for Proof of the contrary, and so we are upon equal Terms, 'till we come to a more solid Sort of Proofs than empty Bravadoes, which are as little to the Purpose in a *Paper-War*, as in *Field-Battles*.

But it is somewhat remarkable, that this warm Gentleman had not even Temper enough to moderate the Acrimony of his Pen in the very Title of  
his

his Book, which contains a three-fold Accusation, of *Calumny, Sophistry, and Insolence*. It is worded thus : *The Church of England defended, against the CALUMNIES and false Reasonings of the Church of Rome, in Answer to a late SOPHISTICAL and INSOLENT Popish Book, entituled, &c.* This is the Title ; and I must here put Mr. Trapp in Mind, that *Calumny* is a heavy Charge, and ought to be proved with the utmost Evidence against the Party accused of it ; because it is not only a heinous Sin, but over and above accounted base and vile, even by those who do not otherwise make Profession of the strictest Morals. But be that as it will, I cannot reconcile, either with fair Dealing or common Sense, his pronouncing in his Title, the *Church of Rome* guilty of that black Crime, and placing to her Account the *Calumnies* pretended to be contain'd in the *Popish Book*, against which he has writ his Defence. For let us now suppose the Author of that Book really guilty of *Calumny* (which I defy any Man to convict him of) how comes the *Church of Rome in general* to be involv'd in his personal Guilt ? is the State an Accomplice in the Crimes, which it's Subjects commit ? or does not the Church of *Rome* condemn the Sin of *Calumny*, and express her utmost Abhorrence and Detestation of it by her very Practice, in obliging all her Penitents, that accuse themselves of it, to a publick Retraction, as a Condition, without which, they cannot obtain the Pardon of it in this World, nor hope for Salvation in the next ? The Matter is beyond all Question ; and by Consequence, the Church of *Rome* is as little concerned in the *Calumnies* laid to the Author's Charge, even tho' they were fully proved against him, as the State is in the Crimes of it's Subjects, which it condemns and punishes. So that, whether we call this Part of Mr. Trapp's Title, *Nonsense* or *unfair Dealing*, or both, it is no good Prognostick of what we are like to meet with in the Body of his Book.

As to the Accusation of *Sophistry*, he has done well to tell us in his Preface, that *he knows not who his ano-*

*onymous Antagonist* is; for if he had been personally acquainted with him, he would have known him to be a plain-dealing Man, and a hearty Enemy to *Sophistry, Fallacies, and Equivocations*; nor do I know him guilty of any one intended, *sophistical Reasoning* in any Part of his Book; though the clear-sighted Mr. *Trapp* pretends to have discover'd hundreds; and he can scarce get a Page over of the Author's Book, but the poor Gentleman fancies he sees a *Sophism* or *Fallacy* lying in Ambuscade to entrap him: But they are all form'd in his own fruitful Imagination, which, like a false Glass, makes him see *double Meanings*, even where the Author's Expressions are the most plain and simple.

In Effect, the real Fault of the Author's Book is, that it is *too plain*, that it delivers his Thoughts with too much Openness and Freedom, and sets the Cause he pleads for in too clear and strong a Light to be endured by it's Enemies. 'Tis this alone has given Offence, and made Mr. *Trapp* and his Brethren so very angry at him: Whereas if he had only dealt in *Fallacies* and *Sophisms*, which never do much Execution, but only render an Author contemptible, his Book might have pass'd without Noise or Molestation; and Mr. *Trapp* himself would, in all Likelihood, have thought it beneath him to enter the List against so despicable an Adversary.

However, the Author is heartily sorry for having been, tho' undesignedly, the Occasion of giving Offence to any; but especially to *higher Powers*, whom he knows he is bound to respect. I say *undesignedly*, because he could not foresee that a Book, treating purely of religious Matters, and in which there is not the least reflecting Word, either directly or indirectly upon his Majesty's Government, should be thought to be of that dangerous Consequence, as to deserve to be arraign'd at the Bar in *Westminster Hall*. 'Tis true, the Author has made use of the clearest and strongest Arguments his Reason suggested to him, to maintain his Cause, nor could he do otherwise without



without prevaricating ; and as the Motive that induced him to write his Book (as is manifest from the whole Tenor of it) was to instruct and fortify those of his own Persuasion against the powerful Temptations they lie under of falling from their Religion, as many have of late, is it a Wonder he should make Choice of the most powerful Antidotes and Preservatives against that dangerous and catching Evil ?

'Tis this the generous and good-natur'd Mr. Trapp calls *Insolence* in the Title of his Book, to keep up, as I presume, the Displeasure of the Government against him : And this is one of that Sort of Words which he says *were not made a Part of Language for nothing*. But is the Application of it proper, and free from Passion ? Could it not have been applied more properly, if Mr. Trapp had been animated with a true Christian Zeal, and had only had the Interest of Religion at Heart ? I think it is beyond all Question, that he might have found many other Books to pass that severe Censure upon much more deservedly. Has he never found in the *Advertisements* of publick News-papers, any Books with the Author's and Printer's Names set to them, some of which tend manifestly to the promoting of Immorality, and others attack directly Christianity itself, and undermine the very Foundations of reveal'd Religion ? This, indeed, may be call'd *Insolence* in a high Degree, both in Regard of the scandalous Contents of those Books, and the open Manner of their Publication. But can the Author, whom Mr. Trapp has singled out for his Adversary, be accused of any thing like this ? Did he publish his Book with Sound of Trumpet ? Was it advertised in any of the News-papers ? Or had he the Presumption to set his Name to it ? Again, does his Book contain any Thing destructive of Morality, or the Fundamentals of reveal'd Religion ? On the contrary, the principal Subject of his *First Dialogue* is a Defence of the

the Catholick Church and Christianity in general, as is plain to any impartial Reader.

But let us now suppose the Author may deservedly be accused of *Insolence*, for having spoken his Mind too freely; Mr. Trapp, at least, was not a proper Man to charge him with it. For tho' it may become a Person vested with publick Authority, such as his Majesty's *Attorney-General*, to use such Expressions at the Bar, where he prosecutes an Offender in the King's Name, and is bound in Duty to exaggerate his Offence as far as he thinks it will bear; yet for a Person in a private Capacity, and known only by his Forwardness to give himself such *Airs*, and take upon him to treat an Adversary with Language usually given to Footmen, is both injudicious and unbecoming. Upon the whole, it is plain, that Mr. Trapp has shew'd himself too passionate a Writer, even to furnish out a *correct* and *decent Title*; and after this, there will be no need of a prophetick Spirit to foresee what the Book itself will be.

After the Title, follows in good Order the *Dedicatory Epistle*. But I must here beg Mr. Trapp's leave to think, he has made a very great Compliment to himself, and but a very indifferent one to the King, in dedicating his Book to his Majesty. For nothing of that Kind ought to approach the Throne, but what is accomplish'd and unexceptionable in all Respects. *Grub-street* and *Billingsgate* ought to be kept at as great a Distance from his Majesty's Person as an unmannerly Mobb; whereas a great deal of both will be found in this Gentleman's Performance. Nay his very dedicatory Epistle, though it be very short, (which is the only judicious Thing in it) will not bear the Test of a strict Examination, by the Rules either of good Sense or Truth. This Book—(says he) *happening to see the Light at the Time of your auspicious Accession to the Throne of these Kingdoms, it was NATURAL for it's Author humbly to implore the Favour and Honour of laying it and himself at your Majesty's Feet.* This seems to be a kind of *Innuendo*, that unless his Majesty

Majesty had mounted the Throne in that very Nick of Time, Mr. Trapp would never have thought of him.

But allowing this to be too harsh a Construction, I am somewhat puzzled to find a Reason why the bare casual coming forth of a Book at the Time of the King's Accession to the Crown, should render it *Natural* for the Author to dedicate it to him; he had surely some better Reason, not hard to be guess'd, which render'd it indeed very *natural* for the Author to get the Start of all his Brethren, in making his Court to a Prince just mounting the Throne. For this is as *natural* as it is to court the Favour of a young Heir newly possess'd of a plentiful Fortune; or as it is for a poor Gardiner to make some trivial Present of Fruit or Flowers to a rich Lord, in Hopes of being well paid for it.

But let this pass, as being foreign to the main Point. What follows is of greater Consequence, for he goes on thus: *Especially considering that is [his Book] is only pointed against the Doctrines and Practices of those, some of whom, at least, would exempt a great and very considerable Part of the Christian World, the Clergy, from ALL Subjection to Christian Princes.* I grant the Clergy is a very great and considerable Part of the Christian World: But pray, good Mr. Trapp, who are the *Some* you speak of, that would exempt the Clergy from ALL Subjection to Christian Princes? Where are they to be found? In *France, Spain, Italy, Germany, Portugal, Poland*, or any other Christian Country in *Europe*? I never heard of any in those Countries, who dare maintain, that the Prince has no Authority over the Clergy; and I am very sure your Adversary, against whom your Book is chiefly pointed, as you call it, has never taught any such scandalous Doctrine; so that you talk at random, and the *Some* you speak of, will, upon a serious Enquiry, be found to have no Being but in your own prejudiced Imagination: But, Sir, his Majesty is too wise a Prince to give into such idle *Grub-street Tales*. He knows it

it to be the Doctrine of all *Catholicks* in the World, according to what they are taught in the Gospel, that the Things which belong to *Cæsar*, are to be render'd to *Cæsar*, and that all are bound to be subject to higher Powers, according to St. Paul. Nay, he knows by his own Experience, that the *Catholicks* in his own Country, both *Clergy* and *Laity*, are as faithful Subjects, and profess as unfeign'd a Loyalty to him as those of his own Persuasion. I could say a great deal more to stop Mr Trapp's Mouth upon this Head, but think it not proper; and he is very sensible of the Advantage he has over his Adversary, in being at full Liberty to advance as many Falshoods as he pleases against Popery *impune*, whereas a *Papist* cannot even speak Truth, in many Cases, without incurring the Danger of a *Premunire*. However, this unfair Dealing cannot but give his Majesty an unfavourable Opinion of any Author, who has endeavour'd to impose upon him in the very Epistle address'd to him, where nothing but the nicest Truth ought to have dared to appear.

He continues thus: *But it is particularly a Defence of your Majesty's Supremacy in Ecclesiastical Affairs by the Laws of this Realm, and made an essential Part of the Constitution of our Government.* Very fine! but I assure his Majesty, that Mr. Trapp has managed his Defence of it in such a Manner, as to have left his Majesty nothing but the empty Title of it above what every Christian Kingdom in the World will acknowledge, to be an essential Prerogative of the Crown; tho' not one of them will indeed own THAT SUPREMACY in *Ecclesiastical Affairs*, which by Acts of Parliament, is settled upon the Crown of Great-Britain; and Mr. Trapp himself, has so handled it, as to make nothing of it.

He goes on again. *Notwithstanding it is openly deny'd and rejected, by those against whom I write, who would wrest from your Majesty this valuable Branch of your Prerogative, one of the brightest Jewels in that Imperial Crown, to which you happily Succeed.* I readily grant that Mr.

Trapp's



Trapp's Adversary, according to the Principles of his Religion, maintains that the Government of the Church in *Ecclesiastical Affairs*, belongs wholly and solely to the *Episcopal Order*, and their Subordinate Pastors, who alone are commissioned by Christ to *feed his Flock*: And the learned Mr. Collier, for whose Judgment, I presume Mr. Trapp has some Regard, maintains the same throughout his whole Ecclesiastical History. But I deny, that either of them has the Presumption to *wrest any one Branch of the Royal Prerogative out of his Majesty's Hands* but leaves it to him as whole and entire, as it was possess'd by any of his Royal Predecessors, for the space of *nine Hundred Years*; amongst whom, there were many wise and excellent Princes, who understood the full Extent of their Prerogative much better than Mr. Trapp is able to inform us; yet not any one of them ever laid Claim to the *Spiritual Supremacy* before Henry VIII. as all the World knows. And tho' Mr. Trapp calls it *the brightest Jewel in his Majesty's Imperial Crown*, he can mean no more by it than an empty Compliment, made for the sake of the pretty jingle of the Words, if he be in earnest, when he comes to explain himself against his Adversary upon that Subject, where he has so depreciated the *Value*, and tarnish'd the *Lustre* of that *bright Jewel*, that in comparing it with that, which the *Parliament* bestow'd upon King Henry, King Edward, and Queen Elizabeth, and her Successors, no Man will know it to be the same.

I shall end this Section with a few more Remarks upon the *Preface*; where he advertises his Reader, that the rough Language he has us'd is to be applied wholly and solely to the *Pastors and Agents for Popery, the Priests and Missioners*. They are much obliged to him for his charitable Application, and the care he has taken, to let them know his good Will towards them; conformably to which, in the following Page, he calls them *ravenging Wolves*, watching all Opportunities to devour Protestant

*Flocks.* But under Mr. Trapp's Favour, their principal Business is to guard and feed their own: tho' if any stray'd Sheep come of their own accord, to be taken into the Fold, they think themselves bound in Conscience, to receive them; and, if this raises a Clamour, they may justly answer with St. Peter, Judge ye, whether it be right in the Sight of God, to hearken unto you more than unto God. Acts c. 4. v. 19.

In the Page following, after having, to the Author's great Supprize, made him a Compliment upon his Abilities and Learning, and even done him the Honour to join him with *Bellarmino* and *Suarez*, he kicks all down again with a *But* in the very next Lines. *But*, says he, *their Cause is so very Indefensible, that it makes the greatest Men talk ridiculously; the best we can say of their Reasonings, is, that they are learned Absurdities, there may be much Learning in them, but there's no common Sense.* This is very smart indeed, but somewhat Enigmatical. What! much Learning without any common Sense! For my Part, I have always thought, that Learning improved the natural good Sense a Man is born with: But it seems, it is a Misfortune peculiar to *Papists*, to forfeit their natural good Sense, by becoming learned Men; and both *Bellarmino* and *Suarez*, two Persons eminent for Learning, are dreadful Examples of it: 'Tis, however, to be hoped, that the Author, his Adversary, who is far from pretending to the Learning and Abilities of these two great Men, has not reason'd altogether so ridiculously as they, because he is not so Learned by a great deal as either of them. Mr. Trapp, at least, is in no Danger of being learnedly ridiculous, tho' I will not give Security for him, that he will not often talk very ridiculously without any Learning.

But to be somewhat more Serious than the Matter really deserves, if *Popery*, as it is usually nicknamed, be such an indefensible Religion, that it cannot be maintain'd, even by it's ablest Advocates, without running into Absurdities and Nonsense,  
how

how comes it that the Church of *England*, tho' encompass'd and attack'd by numberless *Protestant Dissenters*, has always been most jealous of *Papists*, and regarded them as her most dangerous Adversaries? For since their Numbers in this Kingdom are contemptible, and their *Interest* nothing at all, as being excluded from all Offices, both *military* and *civil*, and even not suffer'd to come to *Court*, I can see nothing but the force of their Arguments, and strength of their Reasonings, that can give a colourable Pretence for those continual Jealousies, and fears of the Growth of *Popery*, instill'd into the People, upon all Occasions, by their Leaders. I must confess, it appears to me wholly inconceivable, from what Quarter the Danger should threaten, if besides all the worldly Disadvantages and Discouragements their Religion lies under, it has over and above the strength of Argument, and plain Evidence of Reason against it. Can there be any Danger of a *Protestant's* turning *Papist*, in spite both of worldly Interest, and a full Conviction of Conscience? Now, that it is his Interest to continue a Member of the Church of *England*, needs no Proof; and if the Conviction of his Conscience be so strongly guarded by Truth and Reason, that nothing but *Absurdities* and *ridiculous Nonsense* can be oppos'd against it, as Mr. Trapp pretends, where is the Danger so much apprehended of *Protestants* becoming Profelytes to *Popery*? unless our Missionary Priests be supposed to deal in the Black-Art, and by Magical Preparations first make *Nonsense* itself, lull Reason and Conscience asleep, and then with the same Charms bewitch Men so, as to make them fall in Love with *Penal Laws*, *double Taxes*, *Contempt*, and *Persecutions*. For this is all they must hope for in this World, by turning *Papist's* on this side of the Seas.

In a Word, if *Popery* be a Religion as Indefensible as Mr. Trapp represents it, and nothing but rank Nonsense can be writ to support it, his Church's continual Fear of it's Growth is as senseless, as if all



the Troops of *Great-Britain* should be kept up in Arms Day and Night, for fear of a Company of Boys arm'd with Pop-guns; and I cannot forbear saying that according to Mr. *Trapp's* contemptible Opinion of all *Pope's* Performances in controversial Matters, his Adversary's Book has had too much Honour done it in being thought considerable enough to be taken Notice of by *higher Powers*; which has rais'd the Curiosity of many to read it, who would not have given themselves that trouble otherwise and amongst whom, there are some of Opinion, that Mr. *Trapp* has but little Reason to reproach his Adversary with Nonsense; and are even under some Apprehension, that unless he learns to write better sense than he has done hitherto, he is in no small danger of Living and Dying *Confessor non Pontifex*.

S E C T. 2.

Mr. *Trapp* proved guilty of foul Dealing.

**T**HIS fierce Champion against *Papery*, has at his very entering the List, instead of Foiling his Adversary wounded most grievously his own Reputation in that very Part where it ought to have been the strongest guarded. and whereof he ought to have been the most tender: I mean, that *Faithfulness* and *Sincerity*, with which a controversial Writer is bound to represent the Doctrine, Sense, and Arguments of the Author, he pretends to confute. This doubtless, is an indispensable Law, and to transgress against it, is properly call'd *foul Dealing*, and suffices alone to blast the Credit of any Author found Guilty of it. Now that Mr. *Trapp* is notoriously Guilty of this Transgression, by representing with the utmost Unfaithfulness and Insincerity, the Doctrine of his Adversary in the very  
beginning

beginning of his pretended Confutation of him, and that by consequence, he is not *reflus in curia* in his controversial Capacity, but has forfeited all Title to be believed in any thing barely upon his own Credit and Reputation, is the Charge I shall now make out clearly against him.

He begins his Attrack upon the Author's first Dialogue, *Sett 1* in the following Manner, p. 2. *This first Dialogue*, says he, *(if we believe the Title of it)* contains the general Grounds of the Catholick Faith: All which, after much Division and Subdivision, Explaining and Distinguishing, Saying and Unsayng, Giving with one Hand and taking with the other, [Take Notice by the by, that it is a most shameful Falshood to assert, that the Author says and unsays, &c.] are resolved at last into this Principle, That the Church of Rome is to be believed IMPLICITLY whatever she says. That I do not misrepresent the Matter, and that this, and nothing else, is the Result of eight different Sections, (whatever Title they bear) must be very plain to any Reader of no extraordinary Sagacity: Most stoutly said; and doubtless Mr. Trapp is one of those Readers of no extraordinary Sagacity: And again, p. 3. *Why do's not that Church require an ABSOLUTE IMPLICIT SUBMISSION* to all her Dictates, be they what they will? Is it not the main Drift of this Author's Performance to prove that such a Submission is due? No, Sir, it is not. The Author absolutely disclaims it as a gross Imposition upon him, and has proved the contrary, even to a Demonstration, in the two first Sections of his Book, but chiefly in the first, where he makes his young Gentleman propose it twice as an Objection, and his Preceptor to answer it as often. Nay Mr. Trapp himself seems to have had some Squeamishness of Conscience about the Matter in the very next Period after the Words above mentioned. *I confess*, says he, *this first Section seems to promise the contrary; because in the Front it seems to carry these Words as the Contents or Summary of it.*

THE OBLIGATION OF SUBMITTING  
OUR PRIVATE JUDGMENT, DO'S NOT  
EX-

**EXCLUDE EXAMINATION.** *In the Discourse itself the young Gentleman and his Preceptor talk of searching diligently into the Bottom of the Cause, and the former is charm'd to hear the latter say he may and ought to do so.*

Very right. But can it then be said, that a Person is under an Obligation of believing *implicitly*, when he is not only permitted, but exhorted to examine with the utmost Diligence the *Grounds* and *Motives* of his Belief? Or can that Submission be called *implicit*, the *Reasonableness* whereof a Person is convinced of by the clearest and strongest Proofs? Or, finally, does the Author require of his young Gentleman any other Submission than that which *Reason* itself prompts him to? Mr. Trapp must have a Forehead of Brass to say he do's: Nay, I leave it to the Decision of any Man, who has but Eyes to read, and common Sense to understand what he reads, whether the whole Tendency of the Author's two first Sections be not to prove, that the *Submission* he requires, ought to be the Result of the most diligent and serious *Examination* of the *Grounds* and *Motives*, without which, that Submission would not be a *reasonable* Act. The two Sections, I point to, may be read over in a Quarter of an Hour, and the reading of them will suffice abundantly to convince any Man of the gross and palpable Disingenuity of the Adversary I have to deal with.

However, for the Satisfaction of those who may not see the Author's Book, which is hard to be got, I shall transcribe some Part of that Section, which, as Mr. Trapp expresses himself, *seems in the Title to promise the contrary*, viz. to the Doctrine of *implicit Submission*, which he charges the Author with; and we shall find that he is so far from only *seeming* to promise the contrary, that he has perform'd it effectually.

First then the Author, or his Representative the *Preceptor* lays down four general Principles, to make the *young Gentleman* understand, how *submitting* and *examining* may be join'd together, viz. 1. That there  
is

is such a Thing as a reveal'd Religion, which no Acuteness of Wit, or Strength of human Reason could ever have discover'd, or can comprehend now it is discovered to us. 2. That whatever God reveals, is most infallibly true, tho' it be never so seemingly contrary to human Reason. 3. That there is a wide Difference between a Thing being above Reason, and against it. And 4. That Truth has always Reason on it's Side.

Mr. Trapp, p. 4. allows these Principles to be agreed to, without Contradiction, by Protestants as well as Catholics, except only one Expression in the second of them [never so seemingly contrary to Reason] of which, says he, more hereafter. But he adds, that he cannot imagine what Use the Author makes of them, since they prove nothing but what no Christian denies. I am heartily glad of it. But it appears very strange, that Mr. Trapp should not see what Use the Author makes of them, since he draws two important Consequences from them in the very next Lines. From the two first of these Principles (says he) it follows, that captivating our Understanding, or submitting our private Judgment to such reveal'd Truths, as are above our Reason is an indispensable Duty; and from the two latter it follows, that this Submission is perfectly reasonable; and if it be reasonable, it must be grounded upon solid Motives, and these Motives cannot affect us, or have an Influence upon our Faith, unless they be known and examined.

The Preceptor continues thus: As to the Obligation of submitting, it is manifest that amongst the reveal'd Truths of Christian Religion, there are Mysteries so sublime as to be above all human Understanding: Such as the blessed Trinity, the Incarnation and Death of the Son of God, &c. and in Reference to these, and such others, Reason can have no other part to act than that of an entire Submission, whenever the Revelation of them is declared to us by that Authority which Christ has appointed to be our Guide. For Proof whereof he quotes (p. 4) St. Paul to the Hebrews: Obey them that have the Rule over you, and submit your selves; for they watch over your Souls, as being to give an Account. Heb. 13. v. 17. and the Words of  
our



our Saviour, declaring that he who will not hear the Church, shall be reputed as a Heathen and a Publican. Mat. 18. v. 17.

After this to shew, that the Obligation of submitting our private Judgment do's not exclude Examination (which is the Title of the Section) he makes the young Gentleman propose his Objection against it in the strongest Terms thus : Tho' (says he, p. 5.) I am now convinced that the Submission you speak of is absolutely necessary, in Reference to all such Truths as are above our Understanding, I am not yet satisfied as to the Business of Examination. Nay, the more I am convinced of the Necessity and Reasonableness of Submitting, the more I am at a Loss to find any room left for Examination. For to what purpose is it to examine, when I am convinced it is my Duty to submit ? To which the Preceptor answers as follows : Sir, if it be a Duty, it must be reasonable ; for we cannot act against Reason in doing our Duty ; and if it be reasonable, there must be solid Grounds and Motives for the doing of it ; that is, such Reasons, Grounds and Motives as exclude all rational Doubts, and ought to be yielded to by any Man that pretends to act rationally. Since therefore no Man can be convinced by Reasons or Motives, unless he knows their Weight, and this cannot be known without a diligent Examination, the Consequence is, that every one, according to the Measure of his Capacity, ought to examine them with all the Seriousness and Application possible ; to the End, that by this diligent Examination he may render himself a competent Judge of the Reasonableness of his Submission. Whence it follows, that Examination is so far from being inconsistent with Submission, that even the principal End of it is no other than a full Conviction that our Submission is not a rash and inconsiderate Act, but grounded upon solid Motives.

Now let any Protestant be the Judge (for I am not afraid of appealing to any rational Man, let his Religion be what it will) whether what the Preceptor here teaches, and inculcates into his Pupil, be consistent with what Mr. Trapp taxes the Author with ; viz. That the whole Contents of his first Dialogue are to be resolved into this Principle, That the Church of Rome is to be

*be believ'd* **IMPLICITLY** whatever *she* says: and that the main Drift of his whole Performance is to prove that an **ABSOLUTE IMPLICIT SUBMISSION** is due to all her *Diffates*. The Case, fairly stated, stands thus, viz. Whether a Submission, which is manifestly reasonable, the Result of a diligent Examination, and grounded upon the most solid *Motives*, can be call'd implicit? If it can, then I grant that Mr. Trapp has not wrong'd the Author, who requires such a Submission, and no other, of his Pupil, as is undeniably manifest from the whole Piece I have transcribed; But if such a Submission cannot be called *implicit*, without wresting that Word from it's obvious and natural Meaning, and as we may be sure it is meant by Mr. Trapp, unless he be an errant Trifler; then I appeal to any Man of common Sense, whether he does not stand convicted of a most scandalous Misrepresentation of the Author's Meaning.

It cannot surely be denied, but that this is such a flagrant Instance of this Author's Insincerity and foul Dealing, as might alone suffice to cast a Stain upon his whole Performance. But we shall find him all of a Piece: Nay, he could not get through the 4th Page of his Book without repeating once more the abovesaid Misrepresentation. *The Thing* (says he) *to be made out is not that an implicit Submission is due to reveal'd Truths, but that it is due to the Church.* I flatly deny, that *this is the Thing to be made out*, and have proved the contrary so plainly and fully, as may come to put Mr. Trapp himself to the Blush, if he be capable of it.

Immediately after this he cites a Scrap of the Author's fourth Page, but mangled in such a Manner, that no Man can understand it, and in all Likelihood on Purpose that no Body should understand it. This obliges me to repeat the whole Passage, that both Sides may be clearly understood. *As to the Obligation of submitting* (says the Preceptor) *it is manifest, that amongst the reveal'd Truths of Christian Religion, there are Mysteries so sublime as to be above all human Understanding, as the Trinity, &c. and, in Referen<sup>ce</sup> to these and such others,*

Reason can have no other Part to act, than that of an entire Submission, WHENEVER THE REVELATION OF THEM IS DECLARED TO US BY THAT AUTHORITY WHICH CHRIST HAS APPOINTED TO BE OUR GUIDE. He grants the first Part of it to be true, but boggles at the Clause mark'd by me in Capital Letters. *Well* (says he) *we grant it* [to wit, the Obligation of submitting to such reveal'd Mysteries as are above our Understanding] *meaning after a Person is satisfy'd, that they are reveal'd. But pray* (says he) *mind the next Words.* Very well : we will take Care that they shall not escape the Reader's Notice. They are as follows : *Whenever the Revelation of them is declared to us by that Authority, which Christ has appointed to be our Guide.* I cannot imagine what the poor Man would be at, unless it be to squabble about the figurative Word [*Authority*] which is as common and familiar a Figure, as when we say *higher Powers* instead of *Persons in Power*. If this be the only Thing he had in View, it was not worth his exciting so earnestly the Reader's Attention with a *But pray mind what comes next*, as if some monstrous Absurdity were immediately following ; whereas the contrary is manifest, since Mr. Trapp himself has already granted *the Obligation of submitting ourselves to such Mysteries as are above our Understanding*, AFTER A PERSON IS SATISFY'D THAT THEY ARE REVEAL'D. Here then I ask how a Person can be, with greater Security, *satisfy'd* concerning what Mysteries are *reveal'd*, than by the Direction of a *Guide* appointed by *Christ* himself for that End ? If Mr. Trapp knows of a better, let him tell us where he is to be found. As to the Author, he has told us very plainly, that the Church established upon Earth by Christ is alone vested with sufficient Authority to be that *Guide* ; and she has her Warrant for it from Christ himself, saying, that *he who will not hear the Church shall be reputed as a Heathen and a Publican.* Matth. 18. v. 17. and again, *he that hears you, hears me, and he that despises you, despises me.* Luke 10. v. 16. He has also St. *Augustin's* Word for



for it, declaring positively, that *he would not believe the Gospels themselves, unless the Authority of the Church compell'd him to it.* Cont. Epist. Fund. C. 4. Nay, he has Mr. Trapp's own Church for it, declaring in her 20th Article of Religion, that *the Church has Authority in Controversies of Faith.* For how can she have Authority in Controversies of Faith, unless she has receiv'd a Power from Christ to decide what Doctrines are reveal'd by him? And what is this but being constituted by him to be our Judge and Guide in all things appertaining to Faith?

But what Exception then has Mr. Trapp against the said Clause? It is entirely owing to his own false Comments upon it. *That Guide (says he) is the Church, and that Church is the Church of Rome.* Here we have the whole Mystery of the Matter. This is that grand Point he drives at from the first Page to the last. That the *Catholick Church*: viz. the Church which we profess in the Creed, is the *Guide* our Author speaks of, is undeniable; nor can Mr. Trapp himself deny it, without giving the Lye to Christ's own Words, and the 20th Article of his own Church into the Bargain; as is manifest from the preceding Paragraph. But as to his adding, *and the Church of Rome is that Church*, this is confounding, contrary to the Intention of the Author, two Questions together, which differ entirely from one another. For it is one Thing to say, that the *Catholick Church* is appointed by Christ to be our *Guide*, and another, that this Church is the *Church of Rome*. Now 'tis manifest that the Author, when he maintains, that the Church is appointed to be our *Guide*, speaks only of the *Catholick Church in general*, of the Church establish'd by Christ upon Earth; in a Word, of that Church which we profess in the Creed to be *Holy, Catholick, and Apostolick*; in the same manner as the Protestant Composer of the 20th Article speaks undoubtedly of the *Church of Christ in general*, when he declares, that *she has Authority in Controversies of Faith*; which is but saying the same Thing in other Words: but both abstract entirely from the Question, whether that Church be the

*Church of Rome*, or the *Church of England*: for this is the Subject of a quite different Dispute; tho' as it is to be presumed, that the Composer of the *Articles of Religion* had an Eye upon the *Church of England*, when he said, that *the Church has Authority in Controversies of Faith*; so it cannot be question'd, but that the Author believed his own Church to be that *Guide*, which all are bound to follow, and has proved it effectually in his *fourth Dialogue*, which was the proper Place to determine that Question: but he abstracts entirely from it in the Clause, which Mr Trapp has criticiz'd upon with as little Judgment as Candor: because there is a large Difference between abstracting from a Question, and pronouncing peremptorily upon it.

Nay, tho' there were no such Thing as a Church of *Rome* in Being, as is observed before; and tho' the whole Diocese of *Rome* were swallowed up by an Earthquake, the Author would maintain the very same Doctrine relating to the *Church of Christ*, the *Church Universal*, or the *Catholick Church* profess'd in the *Creed*, as he does now, viz. That *Christ* has appointed Her to be our *Guide* in matters appertaining to Faith. That he has deposited with Her all reveal'd Truths, and promised to be with Her to the End of the World. That therefore She is, and will always be the *Pillar and Support of Truth*; and that by consequence, the Faithful are bound to pay an entire Submission to Her Decisions. All this, I say, he would maintain, tho' there were no such Thing as a particular Church of *Rome* upon the Face of the Earth: And 'tis manifest, that the Subject of every Section of the *first Dialogue* has entirely a Reference to the *Church of Christ in General*. Nay, the Church of *Rome* is not mention'd in it, except twice or thrice passingly; and where it is, none but a Trifler will understand it of the particular Town or Diocese of *Rome*, but of the whole Body of Christians in Communion with that See, as the Author himself has explain'd it in the Place, where it was proper. So that whatever Mr. Trapp says, concerning the Church  
of

of Rome, as it is a part of the Whole, is all Beating the Air, Eluding the Question, Talking wide from the Purpose, and Abusing the Patience of his Readers by Repetitions of the same fulsom Nonsense, above a hundred Times over.



### SECT. III.

Mr. Trapp's Clue of Distinctions examined.

**M**R. Trapp, having after his own Fashion, acquainted his Reader with the Author's main Drift, proceeds thus, page 5, *As we shall meet with it very often in the Progress of this Controversy, and the several Parts of it shall hereafter be consider'd, I at present, only desire the Reader to take Notice, that there is a large Difference.*

1. Between a Revelation, and a Thing reveal'd.
2. Between Declaring that a Point is reveal'd, and Interpreting the Sense of it.
3. Between Modesty and soberly Interpreting a difficult Point, and Arbitrarily and Insolently Interpreting a plain one, contrary to common Reason.
4. Between Interpreting the old true Word of God, and making a new false Word of God.
5. Between Testimony and Authority. Or if you please, between the Authority of Testimony, and Authority in General, or any other Species of Authority in Particular.
6. Between a Guide and a Witness.
7. Between the Church Universal, and the Church of Rome. Or, in other Words, between the Whole and a Part.

Let the Reader, I say, take this Clue of plain Distinctions, at his first sitting out; for we shall perpetually make Use of it in the Labyrinth, through which we are to travel.

Very fine! They are truly precious Ones, and the learned World would suffer an irreparable Loss, if any one of the Seven should pass unregarded. Nay, I have had so great a Regard for the whole Clue, that tho' Mr. Trapp himself, has very much entangled

tangled it, by Packing it up in one confused Bundle, I have clear'd it from all Confusion, by prefixing to each Distinction it's proper Number; to the End, that when Mr. Trapp refers his Reader to any one of them, or I my self shall do it for him, he may cast his Eye immediately upon it, without any farther Trouble. This surely, is fair Dealing, and Mr. Trapp is bound to acknowledge it as a Favour. I shall now Animadvert upon each Distinction a part.

Take Notice, says he, that there is a large Difference.

1. *Between a Revelation, and a Thing reveal'd*, that is, between the Fact, that God has spoken to his Creatures, and the Thing spoken by him. A wonderful Discovery! But we must wait for the Use, that is to be made of it.

2. *Between declaring that a Point is reveal'd, and Interpreting the Sense of it.* Well, but are the People then to learn the reveal'd Christian Doctrine, contain'd in the Creed, like Parrots, without knowing any thing, what the meaning is of the reveal'd Doctrine it contains? Nay, are not their Teachers bound to explain every Article to them, according to the Sense of the Catholick Church? They are without all Dispute. And by consequence, the Catholick Church has Authority, not only to declare, what are Points of reveal'd Faith, but also to interpret the Sense and Meaning of them: Nay, otherwise, how should She have Authority in Controversies of Faith, when their happens to be a Controversy about the Sense and Meaning of any Text of Scripture? Pray, what is the Athanasian Creed, which the Church of England receives as containing nothing but reveal'd Doctrine; what is it, I say, but a large Explication of the two great Mysteries of the Trinity and Incarnation? And yet it concludes with this remarkable Sentence, *This is the Catholick Faith, which unless a Person believes sincerely and firmly, he cannot be Saved.* The Exposition therefore of a reveal'd Point, is a Part of the Christian Revelation.

3. *Between modestly and soberly interpreting a difficult Point, and arbitrarily and insolently interpreting a plain*  
 one,



one, contrary to common Reason. I grant the difference is full as great, as there is between a modest, grave, and sober Divine, and a passionate, impertinent Scribler, or a Madman.

4. *Between interpreting the old Word of God, and making a new false Word of God.* All I shall say to this, is, to give Mr. Trapp my charitable Advice, to take a dose of Hellebore, to settle his Head, for he stands highly in Need of it; and 'tis all the Answer, such vile Stuff deserves.

5. *Between Testimony and Authority; or if you please, between the Authority of Testimony and Authority in General, or any other Species of Authority in particular.* If Mr. Trapp's Reader is to take this Part of his Clue at his setting out, to direct him in his Way, I fear he will be in some danger of being bewilder'd in the Labyrinth, through which he is to travel. For I own frankly, I am my self too dull to understand it, and should be glad, if for the Publick Good, he would vouchsafe to write a comment upon it, in the second Edition of his Book. As to the intelligible Part of this Distinction, to wit, the Difference between Testimony and Authority: I answer, that according to the fore-mention'd 20th Article of Religion, the Church has AUTHORITY in Controversies of Faith, and her AUTHORITY gives Weight to her TESTIMONY: Which suffice to shew the Difference between them.

6. *Between a Guide and a Witness.* 'Tis very certain, that tho' every Witness be not a Guide; yet the Catholick Church, is in Effect, both the one and the other, in her Decisions of Faith.

7. *Between the Church Universal, and the Church of Rome.* Or, in other Words, between the Whole and a Part. What an inestimable Obligation has the learned World to Mr. Trapp, for the wonderful Discovery he has here made; to wit, that the Head, a Leg or Arm, a Finger or Toe, is not the whole Body! and that in like manner, the particular Church, or Diocese of Rome, is not the Whole or Universal Church. But who was ever such a Blockhead, as to say it is? I  
am

am sure the Author cannot be accused of it, without the most palpable Injustice, and imposing on the Publick in the grossest manner. For *first*, it is manifest to any unprejudiced Reader, that the Author speaks every where of the Church founded by Christ, i. e. of that Church which we profess in the Nicene Creed, to be *One, Holy, Catholick and Apostolick*. And *2dly*, That when he calls the Church, whereof he is a Member, the Church of Rome, either for Brevity Sake, or to distinguish her from the Church of England, and other Reform'd Churches, 'tis apparent from the whole Context, that he means not the Diocese of Rome, but the whole Body, or Society of Christians all the World over, that are in Communion with the See of Rome.

Nay, he has over and above declared this his Meaning in expresse Terms, five several Times, if not oftner; for I would not give my self the trouble to look any further. *First*, p. 319. in these Words. *As to the mark of Visibility, England was by it's Conversion, incorporated with the Church of Rome, that is to say, WITH THE WHOLE BODY OF CHRISTIANS THEN IN COMMUNION WITH THE SEE OF ROME.* *2dly*, p. 324. thus. *It remains now only to speak a Word of the other external Mark call'd Catholicity, which never was denied TO THE CHURCH IN COMMUNION WITH THE SEE OF ROME.* *3dly*, *ibid.* thus. *Therefore, as England by it's Conversion, became a Part of the CHURCH IN COMMUNION WITH THE SEE OF ROME, so it became by consequence, a Part of the Catholick Church, that is to say, of that Church, which we profess to believe, in the ninth Article of the Nicene and Apostles Creed.* *4thly and 5thly*, p. 328. in the following Words. *My Question or Dilemma, to which I demand a direct Answer, is precisely this, viz. Whether before the Reformation, the CHURCH OF ROME, WITH ALL THE CHURCHES IN COMMUNION WITH THAT SEE, was that one Holy, Catholick, and Apostolick Church, the Belief whereof*

whereof we profess in the Nicene Creed, or not? If they say not, then the Creed was false before the Reformation, because they cannot shew any other Society of Christians, which was that Church. But if they answer in the Affirmative, then **THE CHURCH OF ROME, WITH ALL THE CHURCHES IN COMMUNION WITH THAT SEE,** was not only A true Church, but the sole and only true Church of Christ upon Earth; viz. before the Reformation.

If this be not clear and precise, I know not how any Man can speak his Mind clearly. Yet Mr. Trapp will needs make his Readers believe, that the Author in Spight of his repeated Declarations of the contrary, and the clearest Explanations of his own true Meaning, makes no Difference between the particular Church or Diocese of Rome, and the whole Collection of Churches in Communion with that See. 'Tis this he has plainly suggested in his 7th Distinction, viz. *The Difference between the whole and a Part.* For 'tis here he has laid the Foundation of the aforesaid scandalous Misrepresentation of the Author's Meaning; which runs as a continued Vein throughout his whole Book, and is repeated, as I said just now, above a hundred Times. This is his last Resource upon all Occasions, and is kept as a Corps de reserve to help him out when he is at a Plunge.

#### SECT. IV.

#### OF SUBMISSION.

**F**ROM the Remarks I have now made upon Mr. Trapp's *Clue of Distinctions*, which he exhorts his Reader to take with him for his Direction, and promises to make use of perpetually, we may guess what sort of Trash we shall meet with hereafter. In Effect, he begins his 6th Page with some of his *Grub*  
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*street common Places against Popery, and repeats the same page 8th and 9th. In the same 6th page, as well as the two following, we find him again, according to his usual Candor, taxing the Author with the Doctrine of implicit Submission, and fighting most manfully against his own Shadow.*

But his Reason, why he will not submit implicitly to any Church whatever, as he pretends we do to ours, is somewhat curious; *because, says he, the Church is not God, p. 8.* This, indeed, is a Piece of singular Erudition, and ought to be well remember'd. But tho' *the Church be not God*, does it therefore follow, that the Submission insisted upon by the Author is not due to her Decisions? Has not Almighty God appointed certain Persons upon Earth to be his Representatives, Substitutes, or Viceregents, and, by Consequence, vested them with an Authority, which whosoever resists or violates, resists or violates the divine Authority of God himself? St. Paul has answer'd this Question in the Affirmative. *Let every Soul, says he, be subject to the Higher Powers; for there is no Power but of God: Whoever therefore resisteth the Power, resisteth the Ordinants of God. Rom. c. 13. v. 1, 2.* Men therefore constituted in Power are God's Substitutes, vested by him with Authority to command and govern their Subjects; and this regards the Church as well as State, as is undeniably asserted by Christ himself saying to his Apostles and their Successors, *he who hears you hears me, and he who despises you, despises me, Luke 10. v. 16.* and declaring, *Matth. 18. v. 17.* that *he who will not hear the Church, shall be reputed as a Heathen and Publican.* In consequence whereof, St. Paul, the faithful Interpreter of Christ, commands the Hebrews to *obey them that have the Rule over them, and submit themselves, c. 13. v. 17.*

Now from these Texts it is apparent, that Men, (though they be not Gods, as Mr. Trapp, out of his great Wisdom, has taken Care to inform us) are appointed by God to be his Substitutes or Viceregents in the Government of his Church upon Earth; that  
they



they are the *Representatives* of his sacred Person, and act by Commission from him. It is likewise very apparent from the same Texts, that there is a *Submission* due to them in *Ecclesiastical* or *Spiritual* Matters. For otherwise their *Spiritual* Authority would be wholly precarious, and of no manner of Use. Here then I should be glad to know, what sort of Submission our *Blessed Saviour* and St. Paul after him, requires of the Faithful, to prevent their being guilty of *Resisting God*, and being *reputed as Heathens and Publicans*. Is their Submission to be *limited* or *unlimited*? Are they to submit to all the Decisions of the Church, or only to some? I am sure our *Blessed Saviour* has put no Limits to it, but says without Restriction or Limitation, *He who hears you hears me, and he who despises you despises me*: and St. Paul do's the same, in laying this positive unlimited Command upon the *Hebrews*; *obey them that have the Rule over you, and submit your selves*. But Mr. Trapp is pleased to be of another Mind, and quarrels with the Author, p. 2. for saying that *we ought to pay an entire Submission to the Decisions of the Catholick Church*. He complains further p. 3. that the Author *confounds together this Submission to the Church, and captivating our Understanding to the Obedience of Faith*. But that's a gross Oversight. For tho' he joins them together in one Clause or Sentence, he never affirms them to be one and the self same thing. He joins them indeed together, because they are inseparable. For whoever *captivates his Understanding to the Obedience of Faith* (which regards precisely the *Mysteries* themselves, that are *reveal'd*, and which he believes purely upon the *infinite Veracity* of God, as the only *essential Motive* of his Faith) whoever, I say, thus *captivates his Understanding*, must first submit to the Church's Decision, that such or such a Mystery is *truly reveal'd*: And on the other Hand again, whoever submits to the Church's Decision, that such or such a Mystery is *reveal'd* by God, must turn *Atheist* not to *captivate his Understanding* to the Belief of it. In a Word, his *Submission* has for it's Ground or Motive the Testi-

mony and Authority of the *Catholick Church*, establish'd and appointed by Christ to be his *Guide*; and the *captivating of his Understanding* has for it's *sole, immediate, and essential Motive* the Testimony and Authority of God himself: which clearly distinguishes the one from the other. Nay, this very Distinction is the whole Subject of the *third Section* of the Author's *first Dialogue*, which bears for Title, that *Faith depends in a different Manner on the Testimony of God, and the Testimony of Men*. And how then could Mr. Trapp have the Confidence to tell his Reader, p. 3. that *to confound these two with each other is the principal Design of the Author's whole Book*? I therefore take the Freedom to ask once more, whether such a Man be fit to write? 'Tis manifest at least, that whatever he writes, deserves no Credit upon his asserting it.

It remains now to examine whether an *entire Submission* to the Decisions of the *Catholick Church* be the same as an *implicit* one. This Mr. Trapp appears to be cock-sure of; though the Author has proved the contrary with the utmost Evidence, by shewing, that a *Submission* which is manifestly *reasonable*, the Result of a diligent Examination, and grounded upon the most solid Motives, is the very Reverse of what we usually call an *implicit* one. Because to act *implicitly* is the same as to act *blindly*; and a Man cannot be said to act *blindly*, when he proceeds upon *solid Motives*, and follows the Dictates of his *Reason*. If therefore *submitting entirely* our private Judgments to the Decisions of the *Catholick Church* be manifestly a *reasonable Act*, that is, an Act, to which we are guided by our own Reason, the Consequence is undeniable, that in so doing we cannot be charged with acting *implicitly* or *blindly*.

But, to prevent Mr. Trapp's favourite Evasion, I must here desire the Reader to take Notice, that the Author speaks of the *Catholick Church*, that is, the *Church Universal*. That Church, I say, the Belief whereof we profess in the *Creed*, which was founded by Christ to be our *Guide* in Matters appertaining to  
Salvation,

Salvation, and will remain upon Earth as long as the *Creed* is true. In a Word, that Church (in whatever Body or Society of Christians it is to be found) which Christ has promised to secure against all the *Powers of Darkness*, with which he has promised to remain to the *End of the World*, and which therefore St. Paul calls the *Pillar and Support of Truth*. Now if it be not *reasonable* to repose an entire Confidence in the *Guide* I have here described, and of which the Author speaks throughout his whole Book, I confess I know not what it is to act *reasonably* : and if Mr. Trapp will needs call this an *implicit* or *blind Submission*, keeping the People in the Dark, and bidding them shut their Eyes against the *Light of Reason*, I will not envy him the Credit of talking Nonsense as long as he pleases. But woe be to them, who abandon the *Guide appointed by God himself* to follow the Delusions of their own proud Imaginations. Their Sentence of Condemnation is already pronounced by Christ, saying, that *he who will not hear the Church, shall be reputed as a Heathen and a Publican*.

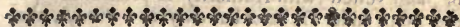
But since Mr. Trapp will not allow of an *entire Submission* to the Decisions of the *Catholick Church*, where then is it that our Submission is to stop ? How must we know when we are bound to acquiesce to her Judgment, when not ? Neither Christ nor St. Paul have fixt the Boundaries, but speak without *Restriction* or *Limitation*. Let us then make the best Use we can of the Light, which Mr. Trapp has given us in the *third Distinction* of his *Clue*, which was doubtless most charitably intended by him to direct us in so dark and perplex'd a Point. For he there warns his Reader to make a Difference *between modestly and soberly interpreting a difficult Point, and arbitrarily and insolently interpreting a plain one contrary to common Reason*. Whence I conclude, that as long as the *Catholick Church* (for the whole Question is concerning her alone) as long, I say, as she keeps within the Bounds of Decency, and contents herself with *modestly and soberly interpreting a difficult Point*, we may safely submit to her

her Decisions. But when, like a meer *Bedlamer*, she presumes to *interpret a plain one arbitrarily and insolently contrary to common Reason*, then her Children are absolved by Mr. Trapp (and well they may) from all Obligation of submitting their private Judgment to her Decisions; for who can be obliged to follow a mad Guide? And therefore, to shew he is in earnest, he makes this formal Declaration, p. 8. in the Name of all his Protestant Brethren; *Nor shall any Church upon Earth, (says he) no not the Universal Church in all Ages, ever extort such a Submission from us.*

However this Distinction, which Mr. Trapp seems to regard as his strongest Bulwark against Popery, will, I believe, scarce pass without some Censure, even from his own Church. For since the principal End of it is to caution his Readers against an *entire Submission* (which he calls an *implicit one*) to the Decisions of *any Church upon Earth*, even the *Universal Church of all Ages*, (as he expresses himself in the Words just now quoted from him) do's not this in the *first Place* cast a very injurious Reflection upon, and give us the most contemptible Idea possible of the *Catholick Church* profess'd by *Protestants* as well as us in the *Creed*, in supposing her capable of *interpreting the plain Word of God* **ARBITRARILY, INSOLENTLY, AND CONTRARY TO COMMON REASON?** Is this a proper Idea of a Church purchased with the sacred Blood of *Jesus Christ*, and appointed by him to be our Guide to Heaven? Is this the Idea of a Church which *St. Paul* calls the *Pillar and Support of Truth*? But 2dly, do's not Mr. Trapp's Distinction render over and above all *Church Authority*, and all Submission to it, entirely precarious? 'Tis plain it do's; because whenever any of her Children are but disposed to be so impertinent and audacious as to accuse her Decisions of being *arbitrary, insolent, and contrary to common Reason* (as *Hereticks* in all Ages have done) then this noble Distinction will discharge them in a Trice from all Obligation of Obedience to her: nay,  
if



if but properly applied, it will likewise fully justify, at least in the *Court of Conscience*, the Rebellion of Subjects against their lawful Sovereigns; because Conscience obliges us as much to obey our *Ecclesiastical Governors*, as the *civil Magistrate*: and whoever withdraws his Obedience from the one upon precarious Pretences, will make no Scruple of resisting the other.



# SECT. V.

The same Subject continued.

LET us now see, whether Mr. Trapp's Answers p. 9th and 10th, are any Thing better. The Author, in order to maintain the *Reasonableness* of an entire Submission, has the following Words, p. 7. *We have the greatest Authority upon Earth to assure us, that God has reveal'd [such or such a Mystery] to wit, the Catholick or Universal Church, founded by Christ himself, and by him appointed, to be our Guide in all spiritual Matters.* Which Proposition, I think, is undeniable; tho' Mr. Trapp is pleased to give no less than three Answers to it; as if he meant to outface Truth with Numbers, and render Nonsense formidable by the Largeness of it's Bulk.

I answer first, says he, the *Catholick or Universal Church is not the Church of Rome*. But with Mr Trapp's good Leave, the *Catholick or Universal Church* is most certainly the *Catholick or Universal Church*, in whatever Body or Society of Christians it is allowed to be: And the *Catholick or Universal Church* is likewise most certainly the *Church founded by Christ, and appointed by him to be our Guide in all spiritual Matters*: which is all the Author asserts: and by Consequence Mr. Trapp's first Answer is impertinent and frivolous.

Secondly, says he, the *Authority of the Catholick Church in this Case is no more than the Authority of a Witness in a Matter*

a *Matter of Fact*; tho' these Words to be our Guide in all spiritual Matters, are plainly thrown in to confound these two distinct Ideas, *Witness to a Fact*, and *Guide in all spiritual Matters*. Here Mr. Trapp pretends to teach the *Catholick Church* her Lesson, and let her know, that in declaring the *Revelation* of any Point of Christian Doctrine (for 'tis of that the Author speaks in the Passage quoted from him) she acts not as a *Guide* or *Judge* vested with Authority to pronounce upon the Point under Debate, but only as a *Witness*, that gives *Testimony to a Matter of Fact*. Which is not only false, but contrary to the 20th Protestant *Article of Religion*, declaring that *the Church has AUTHORITY in Controversies of Faith*; the chief Exercise whereof is in *Deciding* upon due Examination, that such or such a Point of Doctrine, as happens to be controverted, was reveal'd to the Apostles, and by them transmitted down to their Successors: Which surely is not acting barely as a *Witness to a Fact*, but likewise as a *Judge* of the Christian Doctrine, and a *Guide* of the Faithful. But Mr. Trapp found it necessary to depreciate, as much as laid in his Power, the Authority of a Church which condemns him, and will be a *Witness* against him at the last Day.

However, let us now abstract from the *Authority* of the *Catholick Church* as *Judge* in Controversies of Faith, and consider her barely as a *Witness*; for tho' consider'd in this View alone, we shall find the Weight of her *Testimony* to be such, that a Man must be void of Sense not to yield to it. For what is the *Testimony* of the *Catholick Church*? 'Tis the *Testimony* (as the Author has express'd himself, p. 62) of a standing visible Body or Society of Men, whereof *Christ* himself is the *supreme invisible Head*, and which he has, in it's Pastors, entrusted with all the sacred Mysteries of saving Faith. 'Tis the *Testimony* of Millions in every Age since it's Establishment: The *Testimony*, not of a Rabble only considerable for it's Numbers, but of the *greatest*, the *wisest*, the most *learned* and *best* Men in all Ages, and Nations

Nations of the Universe. Finally, a Testimony confirm'd by thousands of uncontestable Miracles, and seal'd with the Blood of many thousand illustrious Martyrs. This is that *Testimony*, of which Mr. Trapp is pleas'd to speak as slightly as if it were no more than the *Affidavit* of a single Person in some trivial Law Suit.

His third Answer has the same Tendency, and is still worse than the former. *Thirdly*, says he, *even in witnessing to this Fact, that God has reveal'd, &c. i. e. that the Scriptures are the Word of God, the Church does not act in her spiritual Capacity; or more plainly 'tis not the Church as the Church, but the Body of Christians, consider'd too not as Christians, but as rational honest Men; and not Christians only, much less the Clergy only, which is what our Adversaries mean by the Church in this Controversy, but other Men, even Enemies to Christianity, as Jews, Turks, or Pagans, who are or have been Witnesses to the Genuineness of the Scriptures, or Receivers of them as genuine, or both.*

Before I take under Examination this Heap of profound Nonsense, I observe *first*, that the whole Question wherein the Author is here concern'd, relates to the *Catholick Church* according to the usual Acceptation of those Words. If therefore Mr. Trapp will needs talk of the *Catholick Church* under an Abstraction in which the *Catholick Church* is not the *Catholick Church*, and by which *Jews, Turks, and Heathens* are put upon the Level with her, he may enjoy the Diversion of talking Nonsense by himself as long as he pleases.

I observe *secondly*, that the Author, in the Clause which Mr. Trapp here pretends to answer, speaks not of the *Catholick Church* precisely as a *Witness*, but as a *Guide* or *Judge*, by whose Direction and Decisions we are to be certify'd of the Truths which God has reveal'd. So that all the Clutter he makes here about *Witnessing* is entirely out of the Way, and dragg'd in by Head and Shoulders, only to let his

Readers see, as I imagine, how learnedly he could hold forth upon so barren a Subject.

This is manifest from the Author's whole Drift and Context. For the Question being put, p. 7. *how we are assured that God has reveal'd the Mystery of the Blessed Trinity* [which alone is mention'd expressly for Example Sake in the preceding Page] the Answer is, *because we have the greatest Authority upon Earth to assure us of it, to wit, the Catholick or Universal Church, founded by Christ himself, and appointed by him to be our GUIDE in all Spiritual Matters.* And immediately after the Author shews how great a Respect and Value St. *Augustin* had for the *Authority and Decisions* of that Church. Whence it is plain, that he speaks there of her as a *Guide* authorized by God to direct us, and not barely as a *Witness*, such as many thousands are amongst the Faithful, who are not appointed to be *Guides*, but, on the contrary, to be *guided*: But Mr. Trapp had an irresistible Itching to write the fine Things I have transcribed from him; and they would have been utterly lost, unless his Adversary was supposed to speak there of the Church as a *Witness*: neither could his *Jews, Turks and Pagans* have been decently brought into Play, unless he had first shifted the Question, and instead of the great Christian Mystery of the *B. Trinity* (in which the Author has exemplified) substituted in it's Place the *Genuineness of Scriptures*, or as he expresses it a little before, that *Scriptures are the Word of God*: upon which our Oracle pronounces, that *in Witnessing this Fact the Church does not act in her Spiritual Capacity, or as the Church, or even as the Body of Christians considered as Christians, but barely as honest rational Men, such as many Jews, Turks, and Pagans have been.*

But where is it, that Mr. Trapp has pick'd up this out of the Way-Notion? For methinks some Proofs would not have been altogether unseasonable; because the Matter is not so clear, but that it appears liable to some Objections. For *first*, it renders *Jews, Turks, and Pagans* as competent and creditable *Witnesses*



nesses to a very important Article of Christian Religion, as the Bishops and Pastors themselves of the *Catholick Church*; because they may lay claim to as great a Share of *natural Reason* and *moral Honesty*, as many Persons constituted in Ecclesiastical Dignities.

2dly, I have not yet read any where that *Jews, Turks, and Pagans* have ever witnessed, that the **NEW TESTAMENT** is the *Word of God*: and if they have not, Mr. Trapp had as good dismiss them as keep them any longer to trouble his Readers with; since they can be of no use to him in regard to that Part of the *Word of God*, which is the strongest Bulwark of Christianity.

3dly, I hope the *Apostles* acted in their *Apostolical Capacity*, when they deliver'd to the Bishops their Successors the Books of the *Old and New Testament*, as containing the *pure Word of God*. And why then did not the *Bishops* their Successors act likewise in their *Episcopal Capacity*, when they handed them down as such to their Successors, and so forth? Or were they not then *Witnesses* of their containing the *Word of God*?

4thly, and lastly, when Bishops are assembled in a General Council to determine any controverted dogmatical Point, in this Case surely, if ever, the Church, whose Representatives they are, acts in her *Spiritual Capacity*. But are they not here *Witnesses* as well as *Judges* of the Faith? Or do they lay aside their *Episcopal* and even *Christian Capacities* to be duly qualified as *Witnesses*?

These are some Objections out of many, that may be made against Mr. Trapp's ingenious abstracted Notion of the Church consider'd as *no Church*, of *Bishops* consider'd as *no Bishops*, and *Christians* consider'd as *no Christians*. Fine Stuff to be brought to Court, and presented to his Majesty!

## SECT. VI.

## OF EXAMINATION.

PAGE 11, Mr. Trapp, to excite the Reader's Attention, tells him, that *he must by no means pass over a Piece as it stands in the Author's next Page* [i. e. p. 8.] There it stands, indeed, and will stand its Ground in spite of what Mr. Trapp either has said, or can say against it. But instead of parcelling it out into several Scraps, as he has done, the Reader shall have it all at once, as it stands in the Author's Book.

“ We do not pretend (says the Author) to search  
 “ into the Nature of the Mysteries themselves ;  
 “ because they are infinitely above the Reach of  
 “ our Understanding, and no natural Principles can  
 “ lead us to any Idea of them. Nor do we examine  
 “ whether a reveal'd Mystery *be true or false* ; for  
 “ if it be *reveal'd*, it is Impiety to question the Truth  
 “ of it ; because God's infinite Veracity is as essen-  
 “ tial to him as his very Being. But the proper  
 “ Subject of our Examination is, whether we have  
 “ sufficient Motives to believe that such or such a  
 “ Point of Doctrine has been effectually *reveal'd by*  
 “ God : that is to say, whether the Proofs or In-  
 “ ducements (commonly call'd the *Motives of Credi-*  
 “ *bility*) are of sufficient Weight to convince a Man  
 “ that the Church's Authority declaring the Revelation  
 “ of that Doctrine, may be securely depended upon  
 “ in the important Concern of his Soul's Salvation :  
 “ For without this, our Belief that such or such a  
 “ Point of Doctrine is *revealed by God*, would not be  
 “ a reasonable Act, but rash and inconsiderate : as  
 “ it is inconsiderate in any Man to believe a thing  
 “ without sufficient *rational Motives* to induce him  
 “ to it. And will any one after this have the Con-  
 “ fidence to reproach us, that we oblige our People  
 to

“ to proceed *blindly*, and forbid them to *examine* the  
 “ Grounds of their Faith ? Nothing, surely, but a  
 “ prejudiced Heart can prompt them to imagine  
 “ any such Thing.

This is the Piece, wherewith the Author ends his *first Section* ; and I think it is perfectly orthodox and rational. Yet Mr. Trapp, who seems to have declared War against Truth and common Sense, has a World of Cavils about it. I grant, says he, *that this is one Subject of our Examination, and a very great one* [to wit, whether we have sufficient Motives to believe that such or such a Point of Doctrine has been effectually reveal'd by God] *but it is not the only one.* Under Mr. Trapp's Favour, 'tis the only one previously necessary for our Belief of it. For who but an *Atheist* or *Madman* will hesitate to believe any Point of Doctrine, after he is convinced that *God has effectually reveal'd it* ? For Example, let us suppose a Person fully convinced of the *Divine Revelation* of the two great Mysteries of the *Trinity* and *Incarnation*, can he doubt of the Truth of them, even tho' he has not yet had the Opportunity of examining the full Extent of the *true Sense and Meaning* of them ? I think not.

Mr. Trapp himself supposes this Examination may be made after a Person is convinced of the *Revelation* of such or such a Mystery. For his Words immediately after those just now quoted from him are these : *Another [Subject of Examination] is, what is the true Sense and Meaning of such or such a Thing, AFTER WE ARE SATISFY'D THAT IT IS REVEAL'D BY GOD.* Very right. But, says he, *I know our Popish Adversaries will deny this.* How does he know this ? Whence has he his Intelligence ? I presume from *the World in the Moon* : for I have not yet heard of any *Sublunary Popish Divine*, that ever deny'd it. As to the Author, he has only excepted against two Things in the Paragraph quoted ; to wit, 1<sup>st</sup>. against the dangerous *Curiosity* (for-  
 bid

bid by the Word of God itself) of *searching or diving* into the Nature of a Mystery which is *above our Understanding*; that is, endeavouring to *comprehend* that which is *incomprehensible*: and 2<sup>dly</sup>, against examining whether a *reveal'd* Mystery be *true or false*, after we are convinced that it is *reveal'd by God*.

These are the Author's two Exceptions relating to the Subject of *Examination*: so that Mr. Trapp could not learn of him, that the other he has mention'd is *deny'd by his Popish Adversaries*: but over and above the contrary is manifest from their universal Practice. For is it not the principal Business of all *Popish* Pastors to explain to their Flocks the *true Sense and Meaning* of the *Creed*, and other Branches of the Christian Doctrine? Nay, for what End are *Catechisms* printed, and put into the Hands of the People, if it be not that they may, by the reading of them, study their Religion, and examine what is the *true Sense and Meaning* of the Mysteries proposed to them as the *reveal'd Word of God*; just in the same Manner as Persons read the Scriptures to study and examine what they are to believe and practise.

Again, for what other End have *Popish* Authors, both before and since the pretended Reformation, writ so many learned Comments upon the *Old and New Testament*, but that the Readers may, by those Lights, examine the *true Sense and Meaning* of the Truths *reveal'd* in those sacred Writings? Mr. Trapp is therefore guilty of a notorious Falshood in asserting that his *Popish Adversaries* disallow of an Examination, which they manifestly encourage by all Means possible. And so 'tis plain the Author had great Reason to conclude with this vehement Interrogation, *And will any one after this have the Confidence to reproach us, that we oblige our People to proceed blindly, and forbid them to examine the Grounds of their Faith?*

However, Mr. Trapp is pleas'd to put this off with a Banter, and has cook'd up this fine Speech for us: *But ob we are permitted to examine, whesher the Church*  
ought



ought to be implicitly submitted to or no; and thus Examination and Submission are reconciled. No, Sir, we are permitted to examine the *Motives*, which render our Submission to the *Catholick Church* a rational Act; and it is rank Nonsense to say, that a *rational Submission* grounded upon *solid* and *weighty Motives* is the same as submitting implicitly or blindly.

I shall propose an Example, which will set the whole Matter in the clearest Light. Let us suppose a Person is to travel on a Road hard to be found, full of Dangers, and which he knows nothing of. In this Case, if he will travel with Safety, he must take a Guide; and to act rationally, such a Guide as he can entirely depend upon; that is to say, a Person, whose Probity and Skill, after a *diligent Enquiry*, he is morally assured of. Now I ask, whether such a Traveller would act *blindly* or *implicitly* in reposing an entire Confidence in his Guide, and giving himself up *entirely* to his Conduct? A Man must be void of common Sense to say that this is acting *blindly*: and the Application of it (which is obvious in itself) to those, who pay an *entire Submission* to the Decisions of the *Catholick Church*, will shew their Case to be exactly parallel: only with this great Advantage on their Side, that the *Catholick Church* is appointed by God himself to be our Guide in our Way to Eternity, and his own sacred Word is our Security, that we shall not be misled by her.

This exposes in the clearest Manner Mr. Trapp's Way of reasoning upon this Head. I ask (says he, p. 13. *will the Papist, after all, suffer People to examine the Decisions of their Church, and contradict and reject any one of them, if they do not like it? Transubstantiation for Instance? If they will not (as in Truth they will not) what do they less than require a blind Submission? I answer first, that they require nothing but a reasonable Submission; which being grounded upon solid Motives, cannot be called a blind one, as is obvious to common Sense. I answer 2dly, that Papists require no other Submission to the Decisions of the Catholick Church,*

Church, than the Church of *England* requires of the whole Body of her Clergy to the Thirty nine *Articles of Religion*.

B. Burnet shall be my Voucher, who in his Exposition of those Articles (which he calls the Church of *England's Profession of Faith*) speaking of the Subscriptions the *English Clergy* is bound to, in Reference to the said Articles, writes thus.

“ If we in the next place consider the Declaration, that the Church has made in the *Canons*, we shall find, that tho’ the *fifth Canon*, which relates to the whole Body of the People, such are only declared excommunicated *ipso facto*, who shall affirm any of the Articles to be erroneous, or such as he may not with a good Conscience subscribe to, yet the *36th Canon* is exprefs for the Clergy, requiring them to subscribe *willingly and from their Hearts, and acknowledge all and every Article to be agreeable to the Word of God*. Upon which Canon it is, that the Form of Subscriptions runs in these Words, which seem exprefsly to declare a Man’s own Opinion, and not a bare Consent to an Article of Peace, or an Engagement to Silence and Submission. The Statute of the *13th of Queen Elizabeth C. 12.* which gives a legal Authority to our Submission in order to a Man’s being capable of a Benefice, requires that every Clergyman shall read the Articles in the Church, with a Declaration of his *unfeigned Assent to them*. These Things make it appear plain, that the Subscriptions of the Clergy must be consider’d as a Declaration of their own Opinion, and not as a bare Obligation to Silence. page 7, 8.

Thus B. Burnet ; who has not here barely asserted as his own private Opinion, but proved unanswerably from the *Canons* of the Church of *England*, first, that even a Layman, who shall affirm, that any of the Articles contain’d in her *Profession of Faith* are erroneous, or cannot be subscribed to with a good Conscience, that such a one, I say, is excommunicated *ipso facto*.

*facto.* And 2dly, that as to the *Body of the Clergy*, not only an outward Acquiescence, Silence, and Submission is required of them, but over and above an inward unfeigned Assent to all and every Article, as being agreeable to the Word of God.

Now this, I think, is what may properly be call'd an entire Submission to the Decisions of the Church of England. But will Mr. Trapp call this an implicit or blind Submission? If he does, he must take Care that his own Bishops do not fall foul upon him for saying, that their Church obliges the Clergy to submit blindly or implicitly: besides that he himself has then submitted blindly as often as he hath subscribed the Thirty nine Articles. But if he says not, he must shew a plain Difference between the entire Submission of a Papist, and that of a Protestant: he must shew, that the Protestant Clergy may be obliged to submit entirely to the Decisions of the Church of England without acting blindly or implicitly: but that Papists act blindly and implicitly in paying an entire Submission to the Decisions of the Catholick Church.

Thirdly therefore I answer directly to Mr. Trapp's above said Question, which contains the whole Strength of his Argument, viz. that Papists will suffer the People to examine the Decisions of their Church in the same manner as Protestants suffer the People to examine the Thirty nine Articles, not to contradict or reject any of them, but to understand their true Sense and Meaning, and with the same Christian Disposition that Persons ought to read and examine the Scriptures. If Mr. Trapp will allow either the English People or Clergy to contradict or reject any of the Thirty nine Articles, let him look to himself: if not, all he has said upon this Head is but Babble and Blunder: as is his Saying p. 12. that to examine whether the Church's Authority may be securely depended upon is the same as to examine whether we are obliged to submit implicitly to it. For (besides a plain Innuendo, which perhaps he will not be thank'd for, that the Church of England's Authority cannot be securely depended upon) it is a flat Contradiction

tradiction in itself, and the same as saying, that it is *examining*, whether the Church is to be submitted to *without Examination*; because submitting *blindly* or *implicitly* is in Effect the same as submitting *without Examination*. But, as all Christians, who submit to the Decisions of others, have a Right to judge of the *Reasonableness* of their own *Submission*, and this Judgment cannot be form'd, but by a diligent Examination of the *Motives*, upon which their Submission is grounded, to say that after such an Examination their Submission is *blind* or *implicit*, is the same Nonsense as to say, that a Traveller acts *blindly* or *implicitly* in submitting to his *Guide*, after he has thoroughly examined into the Character of the Man, and is fully convinced of his Fidelity and Skill.

## SECT. VII.

The same Subject continued.

**M**R. Trapp having made himself a little merry with the Author's Way of reconciling *Examination* and *Submission*, which (tho' he will not allow a *Papist* capable of writing common Sense) will I hope by this Time begin to appear somewhat more rational, than his pretended Confutation of it; he goes on thus: *I answer first, This is an After-thought, and the Reformation may be thank'd for it, as it may for many other Concessions from the Church of Rome, and in some measure for the Reformation of the Church of Rome itself.* p. 12. What does the poor Man mean by his *After-thought*? Was nothing ever writ concerning the *Motives of Credibility* before the Reformation? Or did not *Papists* then know, that their being convinced by *Examination* of the *Solidity* of those *Motives* render'd their *Submission* to the *Decisions* of the *Catholic Church*



Church perfectly reasonable? But the Conceit of the Church of Rome's being reform'd by the Reformation (which with his other common Places against Popery he has stol'n from Mr. Lesly's Case stated) tickled his Fancy so powerfully, that he could not forbear dragging it in, tho' never so far out of the Way, and wide from the Purpose.

He goes on again in the following manner: Even now 'tis well known, that in Popish Countries the People are told they must **IMPLICITLY** submit to the Church's Authority, and this Point is no more suffer'd to be canvass'd than any other; 'tis Heresy to deny it, or even question it. I have heard some say, that Mr. Trapp is a pretty Poet, and I am apt enough to believe it, because I find him very good at Fiction; which tho' it be the peculiar Privilege of Poets, is a very bad Quality in a Divine or Controversist. I presume then it is from Mount Parnassus he has received his Intelligence, that in Popish Countries the People are bound to submit to the Church **IMPLICITLY**, that is to say, blindly, and that it is Heresy to do otherwise. But I think I have better Intelligence from other Parts, that the People in Popish Countries have the very same Liberty of examining as either the English Laity or Clergy have allow'd them by the Canons of their Church.

He comes now to his Home-push. But through an Over-eagerness to pursue his Popish Enemies, he has left himself unguarded against a far more numerous Host, I mean the whole Body of Dissenters in Great Britain, as will appear immediately. Secondly, says he, this their Account of the Matter excludes the most material Part of Examination, viz. **WHETHER THE CHURCH BE RIGHT IN HER DECIDING AND EXPLAINING EACH PARTICULAR ARTICLE OF FAITH.** It would surely be blind Obedience to a King, were we permitted only to enquire whether he had a Right in general to be absolutely obey'd, but not to enquire whether his Commands were in themselves just and lawful.

I answer, that when the whole Body of the *Catholick Church*, whether *collective* or *diffusive*, has after mature *Deliberation* pronounced *canonically* upon any *Article of Faith*, it is both highly impertinent and presumptuous in any particular Person to question her Decisions : Nor was this ever allow'd of by her, as will appear manifestly from the following Instances.

When the *Catholick Church* had solemnly decided the *Consubstantiality* of the Son against *Arius*, the *Divinity* of the Holy Ghost against *Macedonius*, the *increased Personality* of *Jesus Christ* against *Nestorius*, and the *Distinction* of two Natures in *Christ* against *Eutyches*, were those four Hereticks after that permitted to question her Decisions, or *examine whether the Church had done right* in deciding those Articles against them? On the contrary they were commanded under pain of *Excommunication* to *submit*, and *subscribe with an unfeign'd Assent* to all her Decrees; just as the *English Clergy* is obliged by the *Canons* of the *Church of England* to *subscribe with the same unfeign'd Assent* to her *Profession of Faith* contain'd in the *Thirty nine Articles*.

'Tis true, *Arius*, *Macedonius*, *Nestorius* and *Eutyches* were all four of Mr. Trapp's Mind. And has he not great Reason to be proud of such good Company! They had the *Presumption* to think themselves wiser than the *Catholick Church*, and therefore claim'd a *Right* to question her *Decisions*, and examine by the *Word of God* (but interpreted by themselves, as all Hereticks do) whether the *Decrees* against them were *just* and *right*; and judging that they were all *wrong*, and *contrary to the Word of God*, they refused to *submit*. But what has been the *Fruit* of their *Presumption*? Their *Heresies* subsist to this Day, and may, for ought we know, last to the End of the World. Yet this is the *Presumption*, which Mr. Trapp preaches up in asserting, that the *most material Part of Examination* is, whether the *Church* be *right* in her *deciding and explaining each particular Article of Faith*.

Let

Let us consider the Consequences of this Doctrine in a Case nearer home. The *Baptizing of Infants* is establish'd by the Doctrine and Practice of the *Universal Church*, and by the 27th Article of the Church of *England's* Profession of Faith in these Terms: *The Baptism of young Children is in any wise to be retain'd in the Church, as most agreeable with the Institution of Christ.* Now suppose an *Anabaptist* should come to Mr. Trapp and tell him, that upon a diligent and impartial *Examination* of this Article it appear'd manifest to him, that the Church of *England* has made a very wrong Decision, and fal'n into a *Popish Error* in declaring, that the *Baptism of Children* ought by all means to be retain'd in the Church. For whatever Judgment the Church may be of, it is plain to him that this Practice is contrary to *Scripture*; because in the Commission given by Christ to his Apostles, *Instruction* (whereof *Infants* are wholly incapable) is join'd with *Baptism*; besides that there is not a single Instance in the whole *New Testament* of an Infant being baptized by any of the *Apostles* or *Disciples*. That therefore he cannot in Conscience submit to the Decision of the Church.

I should be glad to know what Answer Mr. Trapp would give to this *Anabaptist*. For he could not possibly confute him by *Scripture*; because there is no Scriptural Text so plain for *Infant-Baptism*, as the Text quoted by *Anabaptists* is seemingly against it. Neither could he have the Face to tell him, that the *Catholick Church* is wiser, and understands *Scripture* better than he; and that therefore he ought to submit his private Judgment to her Decision: For tho' this be in itself a rational and solid Answer, as is manifest to common Sense, it would be absurd and ridiculous in Mr. Trapp's Mouth, who has made it his Business to run down this *Submission* as a blind and implicit Act, and the Reason he has given us, why it ought to be regarded as such is, because it excludes, as he tells us, the most material Part of Examination,

nation, viz, whether the Church be **RIGHT** in her deciding and explaining each particular Article of Faiths

Since then according to the Doctrine and Principles of this worthy Gentleman, every particular Person has an undeniable Right to examine, whether the Decisions of the Church be right or not, let us consider the Consequences of it. For it follows *first*, that if the Examiner judges the Church's Decision not to be right, he has full Liberty to reject it: for otherwise his Liberty to examine would be a meer empty Word, and to no manner of purpose. It follows *2dly*, that the fifth Canon which declares those of the Laity excommunicated *ipso facto*, who shall affirm any of the Articles to be erroneous, is most highly unjust; because nothing can be more unjust, than to excommunicate a Person for rejecting as erroneous a Decision, which he has a Right to examine, whether it be orthodox or not, and by Consequence to reject, if he judges it to be unorthodox. *3dly*, Mr. Trapp's Principle is a full Vindication of all the Dissenters in Great Britain; because it is upon that very Principle of their having an undeniable Right to examine and judge for themselves, that they have separated themselves from the Church of England, and go to private Conventicles of their own: So that in the Heat of his fiery Zeal against Popery, he has here furnish'd the mortal Enemies of his own Church with Arms to fight against her. *4thly* and lastly, this Principle has a barefaced Tendency not only to the perpetuating of Schisms already made, but to the multiplying of them without End. 'Tis Mr. Trapp's Business to consider how he will answer this heavy Charge, if he should happen to be called to an Account by his Betters.

As to what he adds concerning a King, I answer directly, that if he can shew me a King, whom Christ has promised to remain with during the whole Course of his Reign, and whom the Holy Ghost by the Pen of any Apostle has stiled the Pillar and Support of Truth and Justice in his Kingdom: In a Word,



Word, if he can shew me a King, of whom I have the same *solid Motives* to believe he will never abuse his Authority, as I have to believe the Church of Christ will never abuse hers, I shall then make no Difficulty of paying an *entire Obedience* to his Commands *without enquiring whether they are just and lawful*. And in this Supposition, without which the two Cases are not parallel, my *entire Obedience* to a King could not be call'd a *Blind Obedience*, but would be as perfectly rational as my *entire Submission* to the Decisions of the *Catholic Church* now is, tho' I do not presume to take upon me to call her Decisions before the Tribunal of my own private Judgment. If Mr. Trapp has a meaner Opinion of his Church than I have of the Church Universal, so much the worse for him; let him look to it, and consider, whether Salvation be not worth following the *safest Guide*.

He goes on thus: *Thirdly* (says he, p. 14.) *if that Church requires such an absolute Submission, as all the World grants she does, and yet it is not due, and if the Arguments to prove it due are to the last Degree trifling and absurd, as I have partly shew'd already, and partly shall shew hereafter, then notwithstanding this pretended Liberty of Examination, she still groundlessly and unreasonably obliges People to proceed blindly*. To return Mr. Trapp the same Number of IFS as he has brought, I answer, that if that Church requires nothing but a *reasonable Submission*, as I have proved demonstratively, as all Men of Sense must grant she does; and if Mr. Trapp has hitherto produced nothing but the rankest Nonsense to disprove it, as I have fully shew'd he has, then it is plain, that the Submission she requires cannot be call'd *Blind* and *Implicit*. Here is *If* for *If*; and I dare venture mine against his, in spite of the Airs he gives himself.

SECT.

## SECT. VIII.

Mr. Trapp's Blunder. His unparalell'd  
Presumption.

**T**HE Piece I am going to animadvert upon is as follows. *Should I find, says he, in the Bible such a Proposition as this, A PIECE OF BREAD IS REALLY AND TRULY A HUMAN BODY, or, THE SAME BODY CAN BE IN TEN THOUSAND PLACES AT ONCE, I could not believe it. Would I then deny what God affirms? No. But I should be sure that God did not affirm this. The Text would not be genuine, because God cannot assert a Contradiction. Nay, should I see a Man raise the Dead, and declare the Propositions aforesaid to be true, I cou'd not believe him, because I know the Things to be impossible in Reason and Nature.* p. 14, 15. 'Tis manifest that Mr. Trapp's Disbelief regards equally the two Propositions mention'd by him: And as it is his whole Business to write against *Popery*, whoever reads this Piece, and judges that he was in his Senses when he wrote it, will most certainly conclude, that it is an Article of our Faith, that *a Piece of Bread is really and truly a human Body*. But does Mr. Trapp himself believe this to be our Doctrine or not? If he does, he ought to return back to School, and learn his Lesson better, before he takes upon him to write Controversy against the Church of Rome. If not, what can be viler than to charge us with it, and make a Boast of his manly Resolution never to believe it, tho' he shou'd find it in the Bible; nay, tho' the Person affirming it shou'd raise the Dead to Life? To what End is all this Noise and Bustle, but to seduce the People into a Persuasion, that *Papists* are such monstrous

monstrous Blockheads, as to believe, that a *Piece of Bread is really and truly a human Body*, that is, the *Body of Christ*.

But has not Mr. Trapp told us, p. 13. that *Papists* dare not contradict any of their Church's Decisions, *Transubstantiation for Instance?* And pray what else is *Transubstantiation*, but the *Change of the Bread and Wine into the Body and Blood of Christ?* I must needs say, *Papists* are a strange Sort of Animals, who in Mr. Trapp's 13th Page believe that the *Bread is changed into the Body of Christ*, and in the very next Page believe it to be the *very Body of Christ*. What! do they believe that it both *Is* and *Is not* changed! that it is made the *Body of Christ*, and yet continues to be *Bread*! I rather think, that Mr. Trapp will by all Men of common Sense be judg'd guilty of a gross Contradiction and Blunder.

This suffices to make good the first Part of the Title, which regards only his *first* Proposition. As to the second, viz. that *the same Body* [meaning the *Body of Christ in the Eucharist*] *can be in ten thousand Places at once*, tho' Mr. Trapp has been pleased to associate it with very bad Company, to make it appear equally ridiculous with the other, I am very far from disowning it, let Mr. Trapp be as incredulous as he thinks fitting, or proclaim with Sound of Trumpet to the World his Resolution not to believe it, tho' he *shou'd find it in the Bible*, or see a *Miracle wrought in Proof of it*: as in Reality numberless have been in testimony of the *real Presence of Christ's sacred Body and Blood in the holy Eucharist*; which comes fully up to the Point; unless the best attested Facts in Ecclesiastical History are to be call'd in Question, and thrown into the Catalogue of Fables or Romances.

As to *Scripture*, tho' the aforesaid Proposition is not to be found there in express Terms, there is a Text very favourable to it in St. Paul's 1st Epistle to the *Corinthians*, C. 15. v. 7, 8. where he writes thus: *After that he [Christ] was seen by James, then*

by all the Apostles ; and last of all he was seen by me also, as by one born out of due Time. Well, here S. Paul speaks of Christ's appearing to him after his *Ascension*, in the same Manner as he had appear'd to his Apostles before it, St Paul therefore saw the real Body of Christ upon Earth, as the other Apostles had done. But was not his Body at the same Time in Heaven also ? *Cornelius a Lapide*, a learned Commentator upon St. Paul, is positive that it was ; and proves it from the *Acts*, C. 3. v. 21. But since Mr. Trapp will perhaps have more Regard for his own Church, than a *Popish* Commentator, I prove the same from the 4th Article of Religion, where I find the following Words : *He ascended into Heaven, where he sitteth until he return to judge all Men at the last Day.* Which Article is in all Likelihood grounded upon the very Text quoted by *Cornelius a Lapide*.

Whence I argue thus. 'Tis manifest on the one Hand from St. Paul, that Christ appeared to him after his *Ascension* into Heaven in the same Manner as he had appear'd to his Apostles before it : and it is granted on the other by the 4th Article of Religion, that he will not depart from the Place to which he ascended until he return to judge Men at the last Day ; it follows therefore that his sacred Body was in two Places at once, when he appear'd to St. Paul : and there is no greater Repugnance for the same Body to be in ten thousand than in two Places at once, as is self-evident. Mr. Trapp has therefore shew'd more youthly Heat and Pertness than solid Judgment in saying, that *If he shou'd find this Proposition in the Bible, viz. that the same Body can be in ten thousand Places at once, nay, tho' he shou'd see a Man raise the Dead, and affirm it, he cou'd not believe it.*

But what Reason has Mr. Trapp for this his Incredulity ? For surely after such a Positiveness as is without Example, nothing less can be expected from him, than incontestable Evidence and Demonstration. But alas ! we must be content with what he can afford. His whole Proof is this, *because*, says he



he, I KNOW the Thing to be impossible in Reason and Nature. Is not this a most profound Reason, and becoming a learned Divine! Mr. Trapp forsooth KNOWS the Thing to be impossible in Reason and Nature. But there are Thousands, nay Millions, I mean the whole Latin and Greek Church, who as they believe both the real Presence and Transubstantiation, not only know the Thing possible, but actually true; and know it with the same infallible Certainty, as they know and profess all other Articles of Faith, to wit, because God has reveal'd it; and they know that God has reveal'd it, because the Catholick Church, with which all Truths once deliver'd to the Saints, are deposited, has declared the Revelation of it. And is it not then an unparalell'd Presumption in Mr. Trapp to oppose his ridiculous I KNOW THE THING TO BE IMPOSSIBLE against the Testimony and Authority of Millions, not only in the present Age, but all Ages of Christianity both since and before the Reformation! Nay and to declare, upon this his conceited Knowledge, that he won'd not believe it, tho' he shou'd find it in the Bible!

However, not to draw upon himself the Reproach of rejecting in the Case supposed the plain Word of God, he puts this Question to himself, *Would I then deny what God affirms*; No, says he, *but I should be sure that God did not affirm this. The Text could not be genuine, because God cannot assert a Contradiction.* The plain English whereof is, that whenever Mr. Trapp, upon consulting his own weak Reason and narrow Capacity (as all human Understanding is) judges a Thing to be impossible in Reason and Nature, then tho' he should find a plain Text in the Bible for it, he would not believe it; but instead of owning himself to be in an Error, would conclude peremptorily, that the Text is not genuine; and so reform the Bible by his own weak Reason, instead of correcting the Error of his Reason by the Bible.

Whither will not Pride and Self conceit carry a Man that gives himself up to it! and into what a bottom-

less Gulf of Extravagances has Mr. Trapp here plunged himself, if he will pretend to argue consequentially! For my Part, I cannot see how numberless *Scripture-Miracles* will stand their Ground against the terrible Force of Mr. Trapp's I KNOW THE THING TO BE IMPOSSIBLE IN REASON AND NATURE. Nay, the *Creation* itself will scarce escape being thrown out by him into the Number of *Apocryphals*; because according to natural Reason and Philosophy, *ex nihilo nihil fit*; Nothing is made out of nothing. But St. Ambrose, *L. de initiatis* has drawn an Argument from the *Creation* to prove the Doctrine of *Transubstantiation*, and by Consequence more than the bare Possibility, that a human Body can be in ten thousand Places at once. Let us hear this great Doctor speak. We read, says he, of all Creatures in the World, HE SAID AND THEY WERE MADE, HE COMMANDED, AND THEY WERE CREATED. Is not then the Word of Christ, which could give a Being to that which had none, able to change those Things which are, into what they were not before? For it is not less to give new Natures to Things than to change their Natures.

He argues in the same manner, *L. 4. C. 4. de Sacramentis*, where he writes thus. If therefore there be such an Efficacy in the Words of Christ, that they gave a Being to Things that were not; how much more powerful are they to make a Change in Things that are? The Heavens were not, the Sea was not, the Earth was not. But hear his Words. HE SAID AND THEY WERE MADE, HE COMMANDED, AND THEY WERE CREATED. Wherefore, to answer thee, the Body of Christ was not before the Consecration, but I tell thee, THAT AFTER THE CONSECRATION, THERE IS NOW THE BODY OF CHRIST. I hope St. Ambrose had at least as much Reason and good Sense as Mr. Trapp; and yet we find here the Doctrine of *Transubstantiation*, and by consequence all that follows from it professedly taught by this great Man. For which Reason the four German Protestant Centurists judg'd it necessary to give him a Reprimand

mand for it, saying, *Ambrose did not write well of Transubstantiation.* Cent. 4. C. 4. which is fairly owning the Thing, and fully answers my Purpose.

But leaving the *Creation* to shift for itself, as being otherwise pretty well fortify'd against Mr. Trapp's *Impossibility in Reason and Nature*, I am still in some Pain for St. John's 1 Epist. C. 5. v. 7. where I find these Words : *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE.* What! Can three be one ! Is that possible in Reason and Nature ! Can such a Text be genuine ! Most certainly it cannot according to Mr. Trapp's Way of arguing, to wit, *because God cannot assert a Contradiction.* However, my Comfort is, that God can assert a *divine, eternal, and infallible Truth*, which Mr. Trapp's shallow Capacity may misapprehend to be, and his Presumption call a *Contradiction.* And therefore, tho' the short Line of human Reason cannot fathom the Depth of the above-said Mystery, St. John's Text not only may be, but is most certainly genuine ; and Mr. Trapp's Declaration, that *if he should find this Proposition in the Bible, to wit, that the same Body can be in ten thousand Places at once, he would not believe it, but would judge the Text not to be genuine, is rash and presumptuous in the highest Degree.*

I shall add some *Scriptural Facts*, two out of the Old and as many out of the New Testament, to give still more Light to the Matter before us. The first is thus related in Exodus, C. 14. v. 29. *And the Children of Israel walk'd upon dry Land in the Midst of the Sea : and the Waters were a Wall unto them on the Right Hand and on the Left.* The Second is the Miracle wrought by *Elisba* in making an *Ax-Head*, which fell by chance into the River *Jordan*, swim upon the Water. 2 Kings C. 6. v. 5, 6, 7. Both which miraculous Events, besides several others, are insisted upon by St. *Ambrose* as Proofs, that the Change of the Bread and Wine into the Body and Blood of Christ is no more out of the Reach of God's infinite Power, than

than it was to make *Water*, contrary to it's fluid Nature, stand up like a Stone Wall, and *Iron* likewise, contrary to it's Nature, swim upon the Water like a Piece of *Cork*. The *third* and *fourth*, which have a greater Affinity to the Matter under Debate, are our Saviour's sacred Body rising out of Sepulchre cover'd with a *heavy Stone*. Mark 15. v. 46. and his entring to his Disciples the *Doors* being shut. John 20. v. 19.

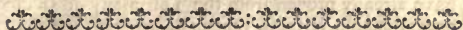
Now these two last Scriptural Facts are a full Proof, that a glorify'd or spiritualiz'd Body is not confin'd to the Laws of a Body in it's mortal or corruptible State; since we find here Christ's sacred Body (tho' made of real *Flesh* and *Bones*, as he told his Apostles in the very Evening after his Resurrection, Luke 24. v. 39.) we find it, I say, penetrating the *Grave Stone*, and the *Doors* that were shut: which is a Thing as inconceivable to human Reason, as it's being in many Places at once. Nor have I yet heard any one say, much less prove, that the one is less possible in Reason and Nature than the other: and if it be not, Mr. Trapp must either drop his pretended Impossibility of Christ's Body being in ten thousand Places at once, together with his presumptuous Declaration, that he would not believe it tho' he should find it in the Bible, or he must reform the four Gospels, and declare the two Facts I have mention'd to be *Apocryphal*.

But what was it that induc'd Mr. Trapp to make this extravagant Declaration? It was his Over-eagerness to run down his Adversary's Doctrine of Submission to the Decisions of the *Catholick Church*. For he thought he could not do it more effectually than by declaring, that tho' her Decisions were warranted by a plain Text of Scripture, he could not believe it, because he knew forsooth, that is, he had the *Vanity* and *Presumption* to think, that he knew the Thing to be impossible in Reason and Nature: and thus instead of resolving divine Faith into the Revelation of God convey'd to us by the Testimony and Authority of the *Catholick Church*, Mr. Trapp has found out a much surer

Way



Way of resolving it into every Man's private Judgment of the *Truth* or *Falshood* of any Doctrine proposed ; tho' the Judgment of the *Universal Church*, and the *Bible* itself be against him. Is this Man fit to be the Guide of a numerous Flock ! What follows is still worse.



## SECT. IX.

### A Digression concerning TRANSUBSTANTIATION, and the Testimony of our SENSES.

**M**R. Trapp having made the abovesaid Declaration, that he would not believe such a Proposition as this, viz. that *the same Body can be in ten thousand Places at once*, tho' he should find it in the Bible, or see a dead Man raised to Life in Testimony of it, concludes thus : *And as to the Testimony of my Senses, that Argument would be set aside by the Person requiring my Assent, because he would require me to believe contrary to my Senses. Besides upon the Evidence of Reason and my Senses put together, I cannot be so sure that a dead Man is really raised, as I am that the Proposition cannot be true.* p. 15: The true Meaning of these last Words is, that tho' Mr. Trapp should with his own Eyes see a dead Man really raised to Life, he could not be so sure of it, as he is sure that *Christ's Body cannot be in several Places at once.*

This exorbitant Assurance would appear incredible, were it not found by Experience, that nothing renders a Person more intollerably positive than Ignorance and Self-conceit. And I must therefore do this  
Justice

Justice to other *English Protestant* Writers, that tho' they agree with Mr. *Trapp* in the main Question, he is the first I have ever met with, that has carry'd the Point of Presumption to such a ridiculous Height. Let us consider, what an over-weaning Conceit of his own Judgment this Man must have, from the Numbers of those that differ from him in the Point before us. 1. He has *Antiquity* against him, as I have already proved from the Testimony of an unexceptionable Witness, I mean St. *Ambrose*, and shall prove more fully by and by. 2. He has against him all the learned Men of the *Eastern* as well as *Western Patriarchs*, both since and before the Reformation; besides the whole Body of *Lutherans*, whose Doctrine of *Impanation* or *Consubstantiation* implies the real Presence of Christ's Body and Blood in the Sacrament no less than that of *Transubstantiation*, and by Consequence the real Existence of Christ's sacred Body in ten thousand Places at once.

These Facts are unquestionable. Yet all this notwithstanding, here comes a Smatterer in Divinity (whose chief Stock of controversial Learning lies within the narrow Compass of his Book of *common Places* against the Church of Rome) and instead of having some Regard at least for the Judgment of that Cloud of *Learned Witnesses*, who are against him, has the Vanity to think, and Arrogance to boast, that he is surer that the Proposition, which they all maintain as an Article of their Faith is false, than he can be that a dead Man is raised to Life, when he is an Eye-witness of it.

This is in Effect regarding all his Adversaries (that is to say, at least four Parts in five of *Christendom* even now in Being) as so many stupid Dunces comparatively to himself. For how can he look upon them otherwise than as so many Dunces or brute Beasts, who cannot see a Thing, which Mr. *Trapp* by the Force of his Reason is surer of than of any Thing he sees with his Eyes? St. *Ambrose* himself was a meer Dunce, if compared to Mr. *Trapp*. For the Words

Words I have quoted from him, are a full Proof, that he was too dull to see the *Contradiction* or *Impossibility*, which this clear-sighted Gentleman is *surer* of, than of any Thing he sees with his Eyes. St. *Chrysostom* and St. *Cyril of Jerusalem* (to omit many others for Brevity Sake) were both in the same deplorable Condition. Let us hear some of their Words. They may perhaps give some Check to his extravagant Assurance, if he can but give himself a Moment of Reflection, that these great Lights of the *Catholick Church*, the Purity of whose Faith was never doubted of, and who lived twelve hundred Years nearer than we do to the *Apostolick Age*, taught that very Doctrine, which he regards with so much Disdain, and of the Falshood whereof he pretends to be *surer*, than of any Thing he sees with his Eyes.

St. *Chrysostom* teaches three important Truths relating to the Doctrine of *Transubstantiation*, which Mr. Trapp (I cannot now reflect in what Page) pretends to have been invented in the twelfth Century; because the Word itself was then first made use of by the Council of *Lateran* to express the *ancient Catholick Faith*, and distinguish it from the *Heresy* then newly broach'd against it by *Berengarius*; in the very same Manner as the Word *Consubstantial* was first made use of by the great *Nicene Council* upon Occasion of the *Arian Heresy*, to express the *Equality* of the Son to the Father; tho' the Doctrine itself was as ancient as Christianity. The three Truths taught by St. *Chrysostom* are these.

First, That the *Body* and *Blood* of *Christ* are in the sacred Vessels.

2dly, That the *Body of Christ* is at the same Time in *Heaven* and upon *Earth*. And

3dly, That we must not trust our *Senses* in this *Mystery*.

The first Truth is deliver'd in the following Words: The *Apostle*, says he, tells us, that what is in the *Chalice*, is the same as that which flow'd from his Side.

*And the Wise Men adored that Body even lying in the Manger : But you do not see it in the Manger, but upon the ALTAR. Hom. 24. in 1 Cor. C. 10. v. 16.*

The second Truth is deliver'd by the same Father in the two following Passages. O Miracle ! O divine Bounty ! He who sits at the Right Hand of the Father, is at the very same Instant in all Men's Hands. L. de Sacerdotio. C. 4.

And again. This Mystery here changes for thee Earth into Heaven,—for I will shew thee here placed upon Earth even that, which is most precious and adorable in Heaven. —The Body of the King [Christ] is the most magnificent Thing in Heaven ; but you may now see it upon Earth. Hom. de sancto Philogonio.

Here we have Mr. Trapp's formidable Goliath, that defies the Armies of Israel, knockt down at one Blow by this ancient Champion of the Catholick Church.

The Third Truth is thus set forth at large by the same holy Doctor. Let us always believe God, and not contradict him, **THO THAT WHICH HE SAYS SEEMS TO CONTRADICT BOTH OUR THOUGHTS AND OUR SENSES.**—For his Words cannot deceive us, **BUT OUR SENSES MAY BE EASILY DECEIVED.** He never errs, **BUT THESE ARE OFTEN MISTAKEN.** Since therefore he says, This is my Body, let us be fully persuaded of it.—How many say now, O that I could see him in his own Shape ! or his Cloaths, or any Thing about him ! Believe me you see him, you touch him, you eat him. You would be content to see his Cloaths, and be lets you not only see him, but also to touch him and eat him, and receive him within you. Hom. 83. in S. Matth.

Before I quote St. Cyril's Words, I shall make a short Remark upon the two first Lines of this Passage, in which St. Chrysostom exhorts his Flock not to contradict God, tho' that which he says seems to contradict both their Thoughts and Senses. Mr. Trapp on the contrary declares, he could not believe the Doctrine here clearly taught by this Father, tho' he should find  
it



it in the Bible. And why so? Because he KNOWS it to be impossible in Reason and Nature, and because God cannot assert a Contradiction. Which are the very Reasonings, against which St. Chrysostom here precautions his Flock: because what seems a Contradiction to our weak Reason, may not be so in itself; and we are sure it is not one, if God asserts it. Either therefore St. Chrysostom or Mr. Trapp is in the Wrong. For my part, tho' every Body is at full Liberty to choose what Side he pleases, I shall rather hazard my Soul upon the same Bottom with St. Chrysostom, than with Mr. Trapp. Let us now hear St. Cyril, who writes thus.

Jesus Christ, says he, in Cana of Galilee changed Water into Wine, which has some Affinity with Blood, by his Will alone, and can we not believe him, that HE CHANGED THE WINE INTO HIS OWN BLOOD? — Let your Soul rejoice in the Lord, being persuaded of it AS A THING MOST CERTAIN, that the Bread, which appears to our Eyes, is not Bread, THO' OUR TAST DO JUDGE IT TO BE SO, but that it is the Body of Jesus Christ: and that the Wine, which appears to our Eyes, is not Wine, THO' OUR SENSE OF TAST TAKES IT FOR WINE, but that it is the Blood of Jesus Christ: Catech. Mystag. 4.

Here we have two eminent Fathers besides St. Ambrose, whom I quoted before, teaching the Doctrine of Transubstantiation as clearly, as Bellarmin himself, and refuting Mr. Trapp's principal common Place from the Testimony of our Senses, which he has repeated above fifty Times, as an irrefragable Argument against the Church of Rome. 'Tis his very Achilles, and the Bugbear with which he frightens all the old Women and Children of his two united Parsons from Popery, as a Religion, that will oblige them to put out their Eyes, forbid them to see, feel, or tast, and debar them the Use of their Reason as well as Senses.

## SECT. X.

## Continuation of the same Subject.

I Shall now return back to the first three Lines of Mr. Trapp's last Words, which are these: *As to the Testimony of my Senses, that Argument would be set aside by the Person requiring my Assent: because he would require me to believe contrary to my Senses.* That is to say, if it be required of him as a Duty and reasonable Thing not to judge of the Thing present in the *Blessed Sacrament* by the *Information of his Senses*, then according to his Logick, he must renounce the Use of his Senses for ever, and not trust his Eyes, tho' he should see a Miracle wrought before him.

This Argument, the Weakness whereof cannot but be visible to any Man of common Sense, Mr. Trapp has taken upon Trust from Mr. Lesly's *Case stated*, p. 144. Which Book, besides the learned Answer made to it by the Author of *the Church of Christ shewed*, &c. has since been answer'd *Word for Word*, in two small Volumes printed at Rouen An. 1721 by the Author of these *Remarks*: and there needs no more to shew what wretched Stuff Mr. Trapp has pick'd up, than to repeat the Answer there given to Mr. Lesley.

## LESLEY.

" All our Senses are contradicted in *Transubstantia-*  
 " *tion*: and I stand upon it, that since the Creation  
 " of the World God never did nor said any Thing,  
 " which contradicted the Sense of any Man. It  
 " would be destroying the Certainty of every  
 " Thing. *Miracles* are Appeals to our *Senses*, and  
 " without believing our *Senses* we can trust to no  
 " *Miracles*, and by Consequence to no *Revelation*.

ANSWER.

## ANSWER.

“ You tell me, *You stand upon it*, that *since the Creation of the World God never did nor said any Thing, which contradicted the Sense of any Man.* ’Tis very stoutly said indeed. But let us see whether you can stand your Ground.

“ Pray, Sir, how long was it before the Creation of the World, that an *Angel* appeared to *Josbua* in the Likeness of a Man? *Josh. 5. v. 13, 14.* That *God the Father* appeared unto *Daniel* in the Likeness of a venerable *Old Man*? *Dan. 7. v. 9.* That the *Holy Ghost* appear’d over our Saviour’s Head in the Likeness of a *Dove*? *Matth. 3. v. 16:* And, to omit many other Instances, that *two Angels* appear’d to the Women at the Sepulchre in the Likeness of *two Men*? *Luke 24. v. 4.* For I stand positively upon it, that in all these Scriptural Facts the *Senses* were *contradicted* in the same Manner as they are in *Transubstantiation*. Could *Josbua* discern by the Ministry of any of his *Senses*, that it was not a *Man*, but an *Angel* whom he saw with a *Sword drawn in his Hand*, and whose Voice he heard commanding him to *put off his Shoes*, because the Ground upon which he stood was holy? And proportionably of the rest.

“ But you tell me, *it would be destroying the Certainty of every Thing.* That is, if Things ever appear otherwise to our Eyes, than they are in themselves, we must never trust them any more. Pray, Sir, take Care then never to look at the *Sun*, or *Moon*, or *Stars*. For they all appear to your Eyes much otherwise than they are in themselves. But *Reason* corrects the Misinformation of our *Senses*; and so it does: when *Revelation* tells us, that the Thing, which appears to be *Bread*, is the *Body* of *Christ* VERILY and INDEED [as Mr. Trapp’s own *Church-Catechism* expresses it]

Lastly,

“ Lastly, you tell me, that *Miracles are Appeals to*  
 “ *our Senses, and without believing our Senses, we can trust*  
 “ *to no Miracles, and consequently to no Revelation.* The  
 “ true Meaning hereof is, that unless in all Occasi-  
 “ ons whatsoever, we judge according to the Informa-  
 “ tion of our Senses, no Man can rationally believe he  
 “ ever saw a *Miracle.* Now let us examine the Truth  
 “ of this Assertion from a Fact, which every Body  
 “ is acquainted with.

“ St. Peter was imprison'd in Jerusalem, and the  
 “ very Night before he was to be deliver'd up to the  
 “ People, an *Angel* came to him as he laid asleep  
 “ bound with two Chains, and striking him on the Side,  
 “ raised him up, and bade him follow him. Where-  
 “ upon the Chains fell off from his Hands, and when  
 “ he came to the Iron Gate, which led to the City,  
 “ it open'd of it's own Accord. But as soon as they  
 “ came together to the End of the first Street, the  
 “ *Angel* disappear'd : and then It was that St. Peter  
 “ knew for certain, that God had sent an *Angel* to de-  
 “ liver him. *Act. 12.*

“ Here then is a Fact, wherein St. Peter both  
 “ believed and disbelieved the Information of his Senses.  
 “ For it is certain that no Sensation either of Seeing,  
 “ Hearing, or Feeling could inform him, that it was an  
 “ *Angel*, whom God had sent for his Deliverance.  
 “ On the contrary, had he judged according to the  
 “ Information of any of his Senses, he must have fallen  
 “ into an Error, in believing that he felt, heard, and  
 “ saw a Man. Yet at the same Time he believed  
 “ his Eyes, and had nothing but his Eyes to trust to in  
 “ believing that he saw two *Miracles* wrought in Fa-  
 “ vour of him, viz. the falling off of his Chains, and  
 “ the Iron-Gate's opening of it's own Accord. Now  
 “ we do not find St. Peter argued as you do [and as  
 “ Mr. Trapp do's] viz. that without believing his Senses  
 “ in all Things, he could believe no *Miracles.* Neither do  
 “ we find him arguing thus : *My Senses misinform'd me,*  
 “ *when I seem'd to my self to see, feel, and hear a Man :*  
 “ *therefore I must not believe any of the innumerable Mira-*  
 cles



cles I have seen Christ work with my own Eyes ; nor by  
 Consequence believe any Revelation. 'Tis therefore  
 false, nay blasphemous what you say, viz. that  
 without believing our Senses (in every Thing) we can  
 trust to no Miracles, nor by Consequence to any Revela-  
 tion, especially when Revelation itself obliges us  
 not to judge according to the Information of our  
 Senses.

## LESLEY.

" I take it for a certain Rule, that we must either  
 believe our Senses in every Thing, or in nothing.  
 p. 144.

## ANSWER.

" Now, Sir, you speak out boldly, and like a  
 true Protestant Hero. But if this be true, it fol-  
 lows first, that they, who at our Saviour's Bap-  
 tism saw the Likeness of a Dove over his Head,  
 were bound to believe it was a real Dove, and not  
 the Holy Ghost, and so the Evangelists are made  
 the Authors of a Falshood. It follows 2dly, that  
 the Women at the Sepulchre acted absurdly in be-  
 lieving that they saw two Angels. Yet they be-  
 lieved it firmly, and told the Disciples, that they  
 had seen a Vision of Angels. Luke 24. v. 23. It fol-  
 lows 3dly, from your Rule, that S. Peter was gross-  
 ly mistaken, when he said, Now I know for certain,  
 that God has sent his Angel, and has deliver'd me out of  
 the Hands of Herod. Act. 12. v. 11. Lastly, it fol-  
 lows from your certain Rule, that tho' God should  
 at any Time tell me, that my Eyes misinform me,  
 I am bound not to believe him, or renounce the  
 Use of my Senses for ever : Which if it be not  
 Blasphemy or Madness, I desire to know what is.

This is abundantly enough to expose the Weak-  
 ness of that stale Argument against Transubstantiation  
 taken

taken from the Contradiction it has to our *Senses*, an Argument so void of all Solidity, whether examined by the Standard of *Reason*, *Scripture*, or *Tradition*, that tho' it may pass well enough for the Subject of a School question to exercise the Wits of young Scholars in their Academical Disputes, it is beneath a judicious and grave Divine to lay any Strefs upon it in a serious Controversy. But to repeat it over and over again till the Readers are nauseated with it, as Mr. Trapp has done, and that with such triumphant Airs, as if he carried all before him with the irresistible Force of it, is most superlatively ridiculous.

As for Example, when the Author insists upon the *Submission* due to the *Decisions* of the *Catholick Church*, Mr. Trapp comes slap-dash upon him with *Transubstantiation*, and declares he cannot believe a Thing, which is so contrary to his *Reason* and *Senses*. Again, when the Author speaks of the *Promises of Infallibility*, which Christ has made to his Church, Mr. Trapp; after a deal of profound Nonsense in interpreting those Promises, as will appear hereafter, shifts the Question from the *Church Universal* to the *particular Church of Rome*, only to have an Opportunity to hit her in the Teeth with *Transubstantiation* and some other such enormous Errors, as an unanswerable Proof that she is not *infallible*. In a Word, when any general Argument proves troublesome, *Image-worship*, *Half-Communion*, &c. but above all *Transubstantiation* is sure to pay dear for it: And here he thinks himself so strongly entrench'd, that nothing can come at him.

Let us hear him talk like one that has an Enemy at his Feet, after his imaginary Defeat of the Church's *Infallibility*, p. 105, 106. Our Author (says he) as we have seen, instances in *Transubstantiation*, *Purgatory*, *Invocation of Saints*, and *honouring of Reliques*: To which he might have added *Image Worship*, *Half-Communion*, &c. as the *Doctrines of the Church*: and we all know the *Council of Trent* makes them necessary to *Salvation*. This is by Way of Introduction; and the only Remark I shall make upon it is, that the Author has mention'd *Transubstantiation*

*substantiation, Purgatory, &c.* but once in his *first Dialogue*, p. 14. and that but passingly, without entering into the Question: After that we hear no more Mention of them in that Dialogue; nor are they any where else professedly treated of. *Image-Worship* (as Mr. Trapp calls it) is not mention'd but in the *second Dialogue* in Answer to Mr. Collier; and I don't remember, that *Communion in one Kind* (which he nick-names *Half-Communion*) is so much as once spoken of in the Author's whole Book. But Mr. Trapp, without Regard to the Laws of Method or Connection, was resolv'd to drag all these *Papists* Criminals by Head and Shoulders before his terrible Tribunal, in Order to make Examples of them, but particularly *Transubstantiation*, tho' it did what it could to keep out of his Way, and was not by 18 Pages within the Reach of him, when he laid hold of it. But let us hear him pronounce Sentence, with the Gravity of a Judge on the Bench.

Here then, says he, I fix. Every one of these Doctrines is grossly false; therefore the Church of Rome actually errs, and therefore is not infallible. I answer, that whatever may be the Fate of the Church of Rome, Mr. Trapp errs grossly in the very stating of the Question; because the Author's whole Discourse concerning the Church's Infallibility regards entirely the Church of Christ in general, that is, the Church Universal, or the Catholic Church profess'd in the Creed; in whatever Body or Society of Christians it is own'd to be; and he would maintain the same Doctrine, tho' the City of Rome had never had a Being. Mr. Trapp therefore either owns that Body of Christians, which is actually in Communion with the See of Rome to be the Catholic Church profess'd in the Creed or not; if not, his two Consequences are wholly impertinent, and foreign to the Question. If he do's, he loses his Cause.

To prove that every one of the abovesaid Doctrines is grossly false, he refers us to his own Book, entituled, *Pobery truly stated* (as wretched a Piece as ever durst appear in Print) and then go's on thus: *Image-Wor-*

*ship is contrary to the second Commandment: All Creatures Worship is contrary to many Texts of Scripture, particularly Deut. 6. 13. Matth. 4. 10.* I answer, that Mr. Trapp seems to know just enough of Scripture to abuse it. For tho' he had given us no other Instances of it, the Texts we are here referr'd to, would suffice abundantly to convince any unprejudiced and dispassionate Reader either of the Man's gross Ignorance, or wilful Abuse of the true Sense of Scripture. In reality, there needs no more than *common Sense* to decide the Question about *Images*: set but aside the ambiguous Meaning of the Word *Worship*, and the Dispute is at an End. But as Mr. Trapp is resolved not to deprive himself of the Benefit of this *stale common Place*, which furnishes him with inexhaustible Matter for Declamation against the Church of Rome, and is perfectly well calculated for the most ignorant Populace, it would be unreasonable to expect *common Sense* from him upon this Subject. Nay, in his pretended Confutation of the Author's Answer to Mr. Collier's Objection relating to this Subject, *Dial. 2. §. 7.* he writes rather like a *Hercules furens*, or a Man in a raging Fit of Madness, than a sedate Divine.

But let us proceed. *Communion in one Kind*, says he, *is contrary to the express Words of our Saviour's Institution, as they themselves acknowledge.* I shall use no Ceremony with him, and therefore answer, that it is a most scandalous and impudent Falshood to assert, that *we ourselves acknowledge, that Communion in one Kind is contrary to the express Words of our Saviour's Institution.* But the poor ignorant Man, who has taken this upon Trust from Mr. Lestry, knows no better. I therefore refer him to the *Church of Christ Jew'd, &c.* upon that Subject, where he may be better inform'd of the Truth.

But now *Transubstantiation* is brought to the Bar to receive Sentence: and here Mr. Trapp struts and blusters like a Grenadier, and lays about him without Mercy. But I fear his Blustering will appear somewhat unseasonable after all that has been said upon  
that



that Topic: *Transubstantiation*, says he, is contrary first to *Scripture*, which assures us that the *Bread and Wine* continue *Bread and Wine* after the *Consecration*. *Matth.* 26. 29. *I Cor.* c. 10. v. 17. c. 11. v. 26. Quite the contrary, as has been proved a thousand Times.

Secondly, to *Reason*, because it implies a hundred Contradictions, as well as blasphemous Impieties. [the Man is surely mad!] as that the same Body, for Instance, is in Heaven and on Earth at the same Time. [St. Ambrose, St. Chrysostom, and St. Cyril have taught it in express Terms, and I hope they were not Blasphemers] That Man can make God, &c. [The Expression is extravagant, and used by no Catholick Author I ever read or heard of. Let us therefore hear St. Jerom speak more properly and decently, *Epist. ad Heliod.* where he writes thus, and I hope without Blasphemy. God forbid, says he, that I should speak detractingly of those Men, who succeeding the Apostles in their Functions do **MAKE THE BODY OF CHRIST** with their sacred Mouths.]

Thirdly, 'tis a Contradiction to our Senses; because what Papists tell us is the Body and Blood of Christ, we see, smell, and taste to be Bread and Wine. Both St. Chrysostom and St. Cyril, those two great Pillars of the Church, have expressly precaution'd the Faithful not to trust to their Senses in the Mystery of the holy Eucharist. Is Mr. Trapp's Judgment of more Weight than theirs?

He concludes triumphantly thus: *In vain therefore do they come upon us with their sophistical, perplex'd, puzzling Heap of Stuff; puzzling to weak, ignorant People. For to all, who know any thing of the Matter, nothing, as I have made it appear, can be more DESPICABLY FOOLISH: endeavouring to prove that their Church cannot err; when common Sense and our five Senses tell us she do's err; or if she do's not err, she LIES, which is worse.*

Was there ever such a passionate Writer! What an outrageous Censure is here pass'd upon all the Catholick Bishops, Doctors, and other Learned Divines in Christendom, who in Respect to their Numbers, as well as continual Application to all the Parts of theo-

logical Literature and Erudition, may, without any Partiality, be counted the most learned Body in the whole World; yet are here represented as a Company either of *despicable Fools*, or, *what is worse*, as profligate *Liars*! What will not Ignorance, join'd with a strong Conceit of one's own Abilities and Judgment, prompt a Man to say! Was Mr. Trapp *compos mentis* when he wrote this Piece! The best Excuse that can be made for him is, that he was not.



## SECT. XI.

Remarks upon Mr. Trapp's pretended Confutation of the *Author's Second Section*.

**M**R. Trapp in the Beginning of his pretended Confutation of the Authors *second Section* seems to have been in a very quarrellsome Humour. For in the first place he carps at the very Title of it, which is, that *Faith is not against Reason*: and dictates very magisterially to the Author, how it ought to have been worded; but I fear he will prove so indocil, as to let it stand as it is, and take it's Chance. However, says he, *Faith is not against Reason, that is, the Christian Faith is not, but the Popish Faith is against Reason and our Senses too.* p. 15, 16. This is the old Cuckoo's Tune over again, and already sufficiently exploded. However, if the *Popish Faith* be not the *Christian Faith*, Mr. Trapp will do well to inform us in what Part of the *orthodox* World the *Christian Faith* as distinct from *Popery*, was profess'd for many Ages before the Reformation, For 'tis a Matter of great Moment,

Moment, and nothing less depends upon it than the Saving of the *ninth Article* of the *Creed* from having been *false* in that whole Space of Time.

After that he quarrels with the Author's Relation of St. Peter's first Sermon, and the Success it had in the Conversion of three thousand Souls. *You have it* (says he) *in the second Chapter of the Acts of the Apostles, and much better told than it is here.* p. 17. Very right, but very impertinent! unless it be supposed, that whoever relates a *Scriptural Fact* without doing it in *Scriptural Language*, has the Presumption to vie with, or correct the *Sacred Penman*, out of whom he takes it; which is most highly ridiculous.

But not content with this, he falls foul upon the Author for bringing in this Story for nothing else (as he pretends) but to make a Parade, and puzzle ignorant People. Let us hear him speak: *This*, says he, *is to puzzle and confound, to make poor ignorant People gape and stare, as if something extraordinary were coming.* He draws his Argument, you see, from the *Fountain-Head*; begins from the very Beginning of Christianity; from whence you are to conclude that Christianity and Popery are one and the same Thing. p. 16. Pray good Master Trapp how is that possible! For if he would have us conclude, that Christianity and Popery are one and the same thing, it must also have been his Intention to make us conclude, that *Papists* alone are *Christians*, which I never yet heard any Body say. However we be to those who cannot derive the Religion they profess from the *Fountain-Head*; that is, the *Apostles* themselves.

He resumes his insulting Buffoonery in the very next Page: where having granted that the Faith of the first Converts to Christianity was *rational*, because grounded upon *solid Motives*, he goes on thus: *And from hence is to be deduced a Train of Argumentation to prove the Church's Authority in Declaring [the Revelation of disputed doctrinal Points] whereas it might as well have taken it's Rise from the Creation of the World, as from the Conversion of the first Christians.* But it looks solemnly

*solemnly and pompously, as I have observed. 'Tis a grand Parade of Words, tho' most impertinent ones. It amuses injudicious People, and makes their Heads giddy, and then they are in an apt Disposition to receive Popery. THESE FIRST CONVERTS TO CHRISTIANITY BELIEVED RATIONALLY, THEREFORE THE CHURCH OF ROME IS TO BE BELIEVED IMPLICITLY.* p. 17, 18.

If being notoriously *injudicious*, and having one's Head turn'd be proper Dispositions to receive *Popery*, then Mr. Trapp would in all Likelihood have been long since the staunchest *Papist* in Great Britain. For nothing surely but a delirious Head could have been capable of the chim-cham Turn he has given to the Author's Words relating to the *Church's Authority*; as if by speaking of the *Conversion of the first Christians* he had made that the Source of it, which is most eminently absurd; because tho' *S. Peter* had not converted one single Soul by his first Sermon, the *Church's Authority* would be upon the same Foot as it is now: Nay, the Author has inculcated every where, whenever an Occasion offer'd itself, that the *Authority*, wherewith the *Church* is vested, flows originally from *Christ* himself, as it's *Divine Founder*, and chief *Corner-Stone*; and after him immediately from the *Apostles*, who transmitted it to their Successors. This is the Author's constant Doctrine, and not the phantastical *Train of Argumentation*, which Mr. Trapp has father'd upon him.

But where is it, that the Author argues in the exorbitantly ridiculous Manner as he is made to do by this egregious Trifler in the two Lines which I have mark'd out in Capital Letters, viz. *These first Converts to Christianity believed rationally, therefore the Church of Rome is to be believed implicitly!* 'Tis the Workmanship of Mr. Trapp's own Brain; he is the sole Proprietor of it; and as himself alone has been at the Trouble of making the *Fool's Cap*, I know not any Head it will fit but his own. The Author reasons quite otherwise; his Argument runs thus: *The Faith.*



*Faith of the first Converts to Christianity was perfectly rational, because it was grounded upon solid Motives.* Thus far Mr. Trapp grants, and therefore needs no further Proof. But the immediate undeniable Consequence of it, which the Author has establish'd in his *first Section*, is this general Proposition, to wit, that all Faith or Submission which is grounded upon solid Motives, is perfectly rational, and cannot by Consequence be call'd a blind or implicit Faith. Then he proceeds to shew, that the external Motives, upon which the Christian Faith is now grounded, are in several Respects more forcible and cogent than those were, which render'd the Faith and Submission of the first Christian Converts a reasonable Act: whence he concludes very justly, that Faith is not against Reason; and that the Submission, which he requires of his young Gentleman, is not a blind or implicit one, but perfectly reasonable, as being grounded upon strong and solid Motives.

This is the Author's Argumentation, when set in it's true Light, and I infer from it first, that his Relation of the abovesaid Scriptural Fact was not intended, as Mr. Trapp has told us, to puzzle and confound, or to make ignorant People gape and stare, but to lead his Readers directly to the Point proposed in the Title, to wit, that Faith is not against Reason, of which it is a clear Proof.

I infer 2<sup>dly</sup>, that Mr. Trapp is a notorious Misdresser of the Author's Argument, in fathering upon him this ridiculous Piece of Nonsense: *The first Converts to Christianity believed rationally, ergo the Church of Rome is to be believed implicitly.* Whence it is manifest that all the real Nonsense and Blunders, which he has hitherto charged upon the Author, are Goods of his own importing.

But to render my Remarks upon the rest of Mr. Trapp's pretended Confutation of the Author's Argument easy to be understood by those who have not his Book, I shall here transcribe it, but without Mr. Trapp's mutilating & cetera, which has cut off a full half of it; whereby the Reader will be able  
to

to judge whether it deserves the scurrilous and injurious Reflections he has made upon it. It stands thus, p. 10.

## GENTLEMAN:

*But what Consequence do you draw from this?* This inoffensive Question, which is nothing but a customary *Transition* in Dialogues, Mr. Trapp could not let pass without a Flirt, to shew the profound Solidity of his Judgment.

## PRECEPTOR.

“ I infer from it, that if these Motives were a  
 “ sufficient and solid Ground of a *rational Submission*  
 “ to the Church’s Faith even in her *Infancy*, when the  
 “ *Prophecies* concerning her future *Encrease, Magnifi-*  
 “ *cence, and Splendor* were not yet verified, as they  
 “ are now, those we have at present to convince us  
 “ of the reasonableness of our relying upon her Au-  
 “ thority are much more forcible, when *Millions* of  
 “ *Martyrs* have seal’d her Faith with the last Drop  
 “ of their Blood; when she has peopled both *Earth*  
 “ and *Heaven* with Multitudes of holy *Confessors* and  
 “ *Virgins*, whose stupendious *Lives* and *Miracles* pro-  
 “ claim the Purity of her Doctrine; when *Kings* and  
 “ *Nations* have flock’d to her from the remotest  
 “ Parts of the World, and the greatest Monarchs  
 “ upon Earth have submitted to her Laws: when  
 “ finally she has now already had a *visible Being* for  
 “ near upon 1700 Years in spite of all the Persecu-  
 “ tions raised against her by the *Powers of Darkness*;  
 “ and can shew in her *own Communion* an uninter-  
 “ rupted Succession of *Bishops* and *Pastors* down to  
 “ this very Day.

This is the Author’s Argument, which in reality contains a short Defence of Christianity in general against *Atheists* and *Deists*, Yet Mr. Trapp (so dangerous

rous a Thing it is to have to do with a sagacious and judicious Adversary!) is not content to call it *egregiously trifling and sophistical*, p. 20. but employs both Drollery to ridicule it, and the most malicious Reflections to give it a foul Aspect: All which he concludes with this amazing Paragraph.

“ Looking back, says he, upon what I have written, I am both ashamed and amazed to have un-  
 “ awares made so many Words IN VINDICA-  
 “ TING THE APOSTLES AGAINST THE  
 “ CHURCH OF ROME. But let those doubly  
 “ blush, who urge such Arguments, that it is almost  
 “ an Absurdity to answer them. And so I leave  
 “ the odious Subject with this Reflection, that if  
 “ Popery and Christianity were more consistent with  
 “ each other, the Decisions of the *former* would be  
 “ forced to make use of less BLASPHEMY against  
 “ the *latter*.

This is the Paragraph I call *amazing*, and believe it will appear so to every calm and dispassionate Reader. For which Reason I have here placed it as near as I could to the Author's Argument, that the Reader may more easily make a true Judgment of it. First then let us see the ridiculous Airs the poor silly Man here gives himself, as if he had been at hard Labour for the *common Cause of Christianity*, and came triumphant from confuting some Jew or Atheist.

Looking back (says he, with the Gravity of a Man of Importance) upon what I have written, I am both ashamed and amazed to have unawares used so many Words IN VINDICATION OF THE APOSTLES. He has all the Reason in the World to be both ashamed and amazed at it: but tho' he were not, I cannot but think, that every judicious Reader, who confronts his extravagant Reflections and Expressions with the Author's Argument, will be heartily ashamed for him: and the most favourable Judgment

his very Friends will in all Probability make of him is, that he has the Misfortune to be subject to *delirious* Fits, and that he was in one of them when he wrote the Piece before us. For I see no other Apology or Excuse that can be made for it. It really moves me to *Laughter* as well as *Indignation* to hear Mr. Trapp talk big of *Vindicating the Apostles*: to *Laughter* in Regard of the Man's *Vanity*, and to *Indignation* in Regard of his *Malice*. For can any Thing be more ridiculously vain, than his setting up for a Champion or *Vindicator* of the *Apostles*, when no Body, that I know of, has attack'd them either directly or indirectly! or more vilely *malicious*, than to tax the Author with it, when 'tis apparent to any one, that has but Eyes to read, that his *Argument* has not the least Tendency towards it.

The rest of the abovesaid Paragraph is so exorbitantly out of the Way in all Respects, that it is doing an Injustice to human Reason to say he was *compos mentis*, when he wrote it. For besides the extravagant Rodomontade of this Clause, *but let those doubly blush, who urge such Arguments, that it is almost an Absurdity to answer them*, how is it possible, that a Man in his right Senses should find any Thing in the Author's Argument that savours of *Blasphemy*? Is it *Blasphemy* to say, that the *Prophecies* concerning the Church's future *Encrease, Magnificence and Splendor* were not, as they are now, verified, when S. Peter preach'd his first Sermon? Or is it *Blasphemy* to say, that the Church was then in her *Infancy*? Is it *Blasphemy* to say, that *Millions of Martyrs* have since that Time seal'd her Faith with the last Drop of their Blood? That she has peopled both Earth and Heaven with Multitudes of holy *Confessors and Virgins*? That *Kings and Nations* have since that Time flock'd to her from the remotest Parts of the World, and that the greatest Monarchs upon Earth have submitted to her Laws? Or finally, is it *Blasphemy* to say, that she has now had a *visible Being*, and an uninterrupted Succession of *Bishops and Pastors* for almost



almost 1700 Years in spite of all the *Persecutions* that have been raised against her by the *Powers of Darkness*? Hitherto surely there is no Appearance of *Blasphemy*, unless setting forth the signal Blessings, which the Divine Bounty has in all Ages bestowed upon his *holy Church*, to render her *Authority* respectable, be *Blasphemy* in Mr. Trapp's Judgment.

But perhaps it consists in the Author's maintaining, that the *external Motives of Credibility* are now in several *Respects* more forcible and cogent than those were, which render'd the Faith and Submission of the first Christian Converts a reasonable Act. But do's this derogate any Thing from the Honour or Authority of the *Apostles*, whom Mr. Trapp, like a *Don Quixot* fighting against *Windmills*, most ridiculously pretends to vindicate, as if they had been highly injured by the Author? Can one Truth derogate from another? Or is it not unquestionably true, that we have Advantages now, which the first converted Christians had not? We now see the *Prophecies of Isaiah* accomplish'd, which they saw not. We have the sacred Writings of the *Apostles* and *Evangelists*, giving ample Testimony of *Christ* and his *holy Church*, which they had not. We have Millions of illustrious Witnesses of the Faith once deliver'd to the Saints, which they had not. In a Word, we have the Advantage, which they had not, of seeing, that whilst all other States and Kingdoms upon Earth have had their Revolutions, *Christ's Spiritual Kingdom* alone has been preserved in an uninterrupted lineal Descent of *Bishops* and *Pastors* from the *Apostles* down to this very Time, and the Church's Faith establish'd upon such firm Foundations, that neither the most bloody Persecutions of three hundred Years could overthrow it, nor the various Monsters of Heresies, which have sprung up in every Age, corrupt the Purity of it. Will Mr. Trapp say either that these are no Advantages, or that it is *Blasphemy* to acknowledge the Blessings of God upon his Church? Do's praising God depreciate his *Apostles*?

## S E C T. XII.

The Author no TRIFLER.

**B**UT let us now hear our *Apostolical Vindicator* speak. He quarrels with the Author's *Argument* upon a double Account, Namely on the Score first of *Nonsense*, and 2dly of *Blasphemy*. On the first he writes thus, p. 18. *I desire the Reader to take particular Notice of this Reasoning [meaning the abovesaid Argument] for it is really a Rarity.* It would be so in Mr. Trapp's Book, where *Sense* is as rare as a white Crow or black Swan. However, he endeavours to make good his witty Encomium thus: *These three thousand Jews and Profelytes had then no Thoughts of a Church AS SUCH, much less of her Authority, or of her Faith, AS HER FAITH.* These two Restrictions, *as such*, and *as her Faith*, either signify nothing, or they imply, that the three thousand Converts had Thoughts both of a Church, tho' not *as such*, and of Faith, tho' not *as her Faith*. But was not Mr. Trapp here bound to let his Readers know, what their Thoughts were in Reference to them both? They thought it seems of a Church, but not *as such*. As what then! They also thought of Faith, but not *as her Faith*. As whose Faith then! But a Man that writes without Thought, and has no Meaning himself, cannot communicate it to others.

He goes on thus: *Before their Conversion the Apostles and Disciples of our Saviour were all the Church in Being: And did these Converts submit to them upon a Principle of Submission to Church Authority? 'Tis plain, they submitted to the Evidence of Miracles seconded by God's Grace, and to nothing else, as the Author himself represents it in the Words immediately preceding.* [The Author only says, that their Faith and Submission was an Effect of God's Grace,

Grace, which no Body doubts] *Why then a Submission to the Church, when CHURCH-SHIP had nothing to do in the Business, there being IN TRUTH NO CHURCH, as the Word is now used?* The Reason is plain; because all this Writer labours at is ESTABLISHING THE AUTHORITY OF THE CHURCH. And so that Word must be dragg'd in; when a rational Submission is talk'd of, tho' there is not the least Connexion between the one and the other.

'Tis very strange there should not be the least Connexion between Church-Authority, and a rational Submission to it. For what is Authority either in Church or State without Submission but a meer Cypher? Or is not all Submission properly paid to Authority, that is, to Persons in Power, as the Apostles doubtless were by Virtue of their Commission received immediately from Christ himself?

But as to Mr. Trapp's saying, that all the Author labours at is establishing the Authority of the Church, I thank him heartily for acknowledging a Truth so much to the Author's Honour; tho' it dropt from his Pen without thinking, as almost every Thing he writes do's. For the Author truly glories in it, and would blush to employ his Pen in vilifying, as Mr. Trapp takes all Occasions to do, the most sacred Authority upon Earth; an Authority establish'd immediately by Christ himself: In a Word, the Authority of a Church founded for the Salvation of Souls, redeem'd by the Son of God, and espoused to himself with his most precious Blood. Yet Mr. Trapp thinks fit to reproach the Author for his Zeal in standing up for this Authority.

But let us now examine the other Branches of the abovesaid Piece. *Before their Conversion,* says he, *the Apostles and Disciples of our Saviour were all the Church in Being.* Very right. And did these Converts submit to them upon a Principle of Submission to Church-Authority? I am sure they could not submit upon a better Principle, than that of Submission to the Authority of the Apostles, who were then the only teaching and governing

verning Part of the Church, and by their miraculous Gift of Tongues gave Testimony, that their Commission or Authority was from God.

But 'tis plain, says he, they submitted to the Evidence of Miracles, and to nothing else. What! is it plain that they submitted, and yet submitted to no Body! Under Mr. Trapp's Favour therefore the Expression is *sophistical*, and he is caught in his own Trapp. For tho' it be very true, that the Evidence of Miracles was the Motive, upon which they submitted, and which render'd their Submission reasonable, yet it is very certain, that when they submitted, it was to some Body they submitted. And pray who were the Persons they submitted to but the Apostles? whom from the miraculous Gift of Tongues, and infused Knowledge of Scriptures they justly concluded to be inspired Men; and that by Consequence they were bound to submit to their Directions, and embrace the Faith they preach'd.

Thus it was that the Gift of Miracles, with which the Apostles appear'd endued at their very setting out upon their Mission, were, as I may say, their Credentials and Powers, upon Sight whereof the first converted Christians (God enlightning their Understanding, and touching their Hearts, as the Author has very justly observed) knew them to be the Ministers of God, and Embassadors of Heaven, vested with Authority to preach to them the Word of Life: and 'twas to this Authority manifested to them in so signal a manner that they submitted themselves, and embraced the Gospel. But if Mr. Trapp will needs confound the Motive of their Submission with the sacred Authority, to which they submitted, 'tis because he seeks all he can to hide it from the Eyes of his Readers, as is manifest from his following extravagant Words. *Why then, says he, a Submission to the Church's Faith, when Churchship had nothing to do in the Business, there being in Truth no Church, as the Word is now used!*

What!



What! both Church and no Church! Were we not told but eight Lines before, that *the Apostles and Disciples were then all the Church in Being!* And how then can he tell us in the same Breath, that *Churchship* (as he calls it) *had nothing to do in the Business,* and that **IN TRUTH** *there was no Church!* He adds very craftily, *as the Word is now used,* which is intended for a Back-door to slip out at, and secure his Retreat. But it will be of no Use to him: for all is again contradicted in the next Page but one, where he writes thus: *I desire, says he, the Reader to consider, tho' our Author did not, that the THEN-CHURCH, like the first created Man, tho' an Infant in Age, was adult in Wisdom and AUTHORITY. [Very right.] And of far greater Authority than any Church since could ever justly pretend to.* p. 21. This is more than the Author affirms, or Mr. Trapp can make out. For here he overshoots his Mark as much as he fell below it two Pages before. But it seems the Case was then alter'd. When the Author was to be proved a Trifler for mentioning the Church's Faith and Church-Authority, then *Churchship had nothing to do in the Business,* and *there was IN TRUTH no Church.* But when he was to be traduced for a Blasphemer, then the Reader is desired to consider that the **THEN-CHURCH** *like the first created Man, tho' an Infant in Age, was adult in Wisdom and AUTHORITY, and of far greater Authority than any Church since could ever pretend to.*

By his saying, *any Church since,* one would be apt to think, that the Church of Christ is not the same in all Ages. But to let that pass, what can we make of this clashing inconsistent Stuff! Page 18. *the Apostles and Disciples were all the Church in Being.* Yet in the very next Page, *there was then in Truth no Church.* Nay, what is still more surprizing, this very Church, which p. 19. *was in Truth no Church,* is p. 21. *a Church of far greater Authority, than any Church since could ever pretend to.* Again, p. 19. *Churchship* (that is to say, Church-Authority; for that's the very Thing he there

snarls

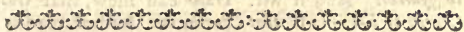
snarls at, and reproaches the Author for his Zeal in maintaining it) *had nothing to do in the Business*, yet p. 21. *the THEN-CHURCH tho' an Infant in Age, was adult in Wisdom and Authority.* Whoever can reconcile these Inconsistencies, *erit mihi magnus Apollo.* But had not Mr. Trapp a strange Stock of Confidence to make a Present of such Trash as this is to the King!

But what can the poor Man mean by saying, that *there was then in Truth no Church*, AS THE WORD CHURCH IS NOW USED? For this implies a Distinction, to wit, that there was in Truth a Church in *one Sense*, but not in *another*; and whoever answers with a *Distinction*, is bound to explain both the Parts of it, as well for the Reader's Satisfaction, as his own Justification. All fair Writers do so: tho' I confess this new Method of *Distinguishing* without *Explaining* is both *easier* and *safer*; because it gets rid of an Argument without Study, or Hazard of being non-plus'd: As when Mr. Trapp tells his Reader, as he often do's, that such or such a Thing is true in *one Sense*, without letting him know in what Sense it is *true* or *false*, what can an Adversary say to such a Trifler, who in all Appearance either knows not what he means himself, or is ashamed to speak out? This is all the Answer such little tricking Ways deserve.

However, to say something upon the Point before us, if Mr. Trapp had any Meaning, I am sure it could be nothing to the Purpose: because there never was but *one true Church of Christ* upon Earth, and the only true essential Notion of that Church is, that it is a *visible Society or Congregation of true Believers under their lawful Pastors.* Now 'tis plain, that before the 3000 Converts made by St. Peter, there was such a *visible Society or Congregation* composed of *lawful Pastors* and *true Believers* under them. For our Saviour after his Resurrection appear'd to *above 500 Brethren at once.* 1 Cor. C. 15. v. 6. And was not this in Truth a Church as the Word is now used?

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Was it not then truly the *Mystical Body of Christ*, that is to say, *his holy Church*? Was it not then the *Communion of Saints*, to which the Lord added daily such as should be saved. *Act. 2. v. 47.* 'Tis therefore a meer unintelligible Jargon, fit only to raise a Mist before People's Eyes, to say, that *there was then in Truth no Church, as the Word is now used.* For tho' it had not then the *Diffusiveness*, it had all the same true *Essence* and *Properties* of a Church, as it has now. It was then the *Holy, Apostolick Church*, it was the true *Mystical Body of Christ*, a *visible Congregation of true Believers under their lawful Pastors*, and the *Communion of Saints*: And I am an utter Stranger to any other true Sense, in which the Word *Church* is now used.



### SECT. XIII.

The APOSTLES not injured by the Author.

FROM what has been said, it is made very plain, that Mr. Trapp had no Reason to insult, as he has done, over his Adversary, by telling him, that his Argument is *egregiously trifling*, much less to break out into this extravagant Declamation, *Let those doubly blush, who use such Arguments, that it is almost an Absurdity to answer them.* For what could have been said more, tho' the Author had even equall'd Mr. Trapp in Nonsense?

Let us now see how he makes good his Charge of *Blasphemy*, upon which he grounds his ridiculous Boast of *Vindicating the Apostles.* The whole Substance of his Charge is contain'd in the four following Lines. *What follows*, says he, *in the Passage cited*

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is an Argument to prove that the Church of Rome (for that is always meant by the Church) is more to be credited, and is of greater Authority than the Apostles. These four Lines contain two impudent Falshoods. I call them *impudent*, because he may be convicted of them by any Man, that has but Eyes to read.

The first Falshood they contain is, that the Church of Rome [which the Author abstracts entirely from] is the intended Subject of his Argument: because nothing can be plainer, than that he speaks no more of the Church of Rome than of the Church of England, but of the Church of Christ, in whatever Body or Society of Christians it is own'd to be. So that whatever he proves in that Argument has wholly and solely a Reference to the Catholick Church, or Church of Christ in general. And if Mr. Trapp can shew, that the Church of England is that Church, the Author readily gives up to her all the Advantages he there speaks of, and promises to be a Convert to her.

The second glaring Falshood is, that it is the Drift of the Author's Argument to prove, that the Church of Rome is more to be credited, and is of greater Authority than the Apostles. For how is it possible he should have had any such Thought? Since (supposing even, what is already proved to be palpably false, that the Church of Rome is meant in the Author's Argument) since, I say, in the Paragraph immediately before it, he takes particular Notice, that the 3000 first Converts observing in the Apostles the *miraculous Gift of Tongues*, and an *infused Knowledge of Scriptures*, concluded *very justly* from it, that they were *inspired Men*, and that this was the immediate *external Motive* of their Conversion. From whence he passes immediately to his comparing the external *Motives of Credibility*, which we have now, with those of the first Christian Converts, of which enough has been said.

'Tis therefore manifest, that the Author's Comparison is wholly confined to the *external Evidence* which give Testimony for the Truth of *Christian Doctrine*



*Doctrine.* And if these are far more numerous now, than they were in the Church's Infancy, as it cannot be question'd but they are, nay if these gather Strength in every Age, without losing any Thing of the Weight or Force of those in former Ages, what Man in his Senses can deny that they are now more forcible and cogent than they were then?

To explain my self, we have now all the *Motives* that they had who lived in the *Apostolick Age*, of depending upon and submitting to the Church's Decisions; because what they were *Eye-witnesses* and *Ear-witnesses* of, we see and hear with the Eyes and Ears of *Faith*: And I have the same infallible Certainty both of the *Miracles* the *Apostles* wrought, and of the Truth of the Doctrine they taught, as if I were my self an Eye and Ear witness of them. Thus far then we are upon equal Terms. But they who lived in the *Apostolick Age*, could not have the Advantages above mention'd, which we now have over and above, as is obvious to common Sense.

Nay, I find Mr. Trapp himself strangely embarrassed about the Matter, and tottering, as it were, between denying and granting the Point in Question. For immediately after the aforesaid four Lines, he writes thus. *Admitting, says he, that ALL THINGS CONSIDER'D, we have now more Evidence for the Truth of Christianity than they had who lived in the Days of the Apostles, and saw their Miracles, as some have affirm'd we have, and IN ONE SENSE IS UNDOUBTEDLY TRUE.* What shuffling Work is here? Why does he not tell us, what he means by his *All Things consider'd*? Why does he not explain the *one Sense*, in which it is *undoubtedly true*, that we have now more Evidence for the Truth of Christianity, than they had who lived in the Days of the Apostles, and saw their Miracles? For this is in Reality, the whole Substance of what the Author affirms; and if this be *undoubtedly true in one Sense*, 'tis to be hoped, it is so in the Sense intended

ded by the Author. A am sure, at least, he has a Right to be understood so, till the contrary be proved against him.

But what follows, promises to give some Light to the Matter; tho' I confess the Light it promises is Darknes to me. Or, says he, *more plainly to our Purpose, Admitting that we have now more forcible Motives to convince us of the Reasonableness of Relying upon their Authority than they who saw them; yet it by no means follows from hence, that we have more Reason to rely upon the present Church's Authority, than they had to rely upon that of the Apostles; and upon another Account, we have not near so much, because the Apostles were inspired, and the present Church is not.* p. 20.

I answer, that the Author's Argument, which Mr. Trapp here makes the Foundation of his, is rather burlesqued by him, than stated fairly. For he ought to have argued thus. *Admitting that we have now MORE FORCIBLE MOTIVES to convince us of the Reasonableness of Relying upon the CHURCHES AUTHORITY, than the first Christian Converts had, [for that's precisely the Point maintain'd by the Author,] yet it by no Means follows from hence, that we have MORE REASON to rely upon her Authority than they had.* This would have set the Author's Argument in it's true Light; but that Light would have discover'd Mr. Trapp's Nonsense, in so glaring a Manner, that the most vulgar Reader would have blush'd for him. He therefore judg'd it safest to embroil the Matter, by sily shifting the Question from the Church's Authority to the personal Qualifications of the Apostles, and stretching the Author's Comparison beyond the Bounds where he has fix'd it, to a Point entirely out of the Question.

This is plain from his last Words, viz. *Because the Apostles were INSPIRED, and the present Church is not.* For, as I have already observed, the Author's Comparison is precisely between the external Motives of relying upon the Church's Authority, which we have now, and those which the first Christian Converts

Converts had: But he never offers the least at comparing the *personal Qualifications* of the *Successors* of the *Apostles* in After ages with those of the *Apostles* themselves. He knows very well, that these were *inspired*, that their knowledge was *Supernatural* and *infused*, that they were fill'd with the *Holy Ghost*, and confirm'd in *Grace*; whereas nothing of this can be attributed to their *Successors* in After-ages, that is, to the *Church* in any Age after them: for She never pretended to any *new Revelations*, nor (as the Author of *Charity and Truth*, has very justly observed, p. 178.) ever came to the knowledge of the *primitive Revelation of Christian Doctrine* by any *Revelation* made immediately to her, but only by *natural and humane Means*, which the *Providence of God* foresaw, would have this Effect, according to his Promise, that She should always be what She is, the *Catholick and orthodox Church*. That is, an *unerring Guide in Faith*. I heartily recommend the Book I have here quoted to Mr. Trapp, for it will teach him some solid Divinity, which he seems to be wholly ignorant of.

But let this be as it will, do the *personal Advantages*, which the *Apostles* had above their *Successors* derogate anything from the Truth of the Author's Assertion, viz. That we have now more external Evidence for the Truth of the *Christian Doctrine* than they had, who lived in the days of the *Apostles*, and saw their *Miracles*? Nay, has he not granted this to be undoubtedly true in one Sense? which I am sure can be no other than the Sense, in which the Author has explain'd himself. And does it not manifestly follow from hence, that we have now more forcible Motives to convince us of the Reasonableness of relying upon the *Church's Authority*, than the first *Christian Converts* had, which is but saying the same thing in other Words?

Hence again it is manifest, that the Author do's not compare the *Church's Authority* in one Age with that in another; much less give the Preference to that in latter Ages before that in the *Apostolick Age*; because her Authority is the same in all Ages. The  
Apostles

*Apostles* receiv'd theirs immediately from Christ, *As my Father sent me, so I send you*; and that very Authority, which they had received from Christ, they communicated to their *Successors*, and has been by them transmitted down throughout all Ages to this very Time; so that the *present Church* has no Authority, but what she derives from the *Apostles*, as the Author teaches upon all Occasions. And how then can Mr. Trapp have the Face to charge him with Teaching, *That the Church of Rome is of greater Authority than the Apostles*? which is the pretended *Blasphemy*, he accuses him of. But who can help it, if Mr. Trapp be so stupid, that he cannot distinguish between the *external Evidences* of the *Church's Authority*, and the *Authority it self*? The *external Evidences* of it may be greater in one Age than another, as is manifest to common Sense; but the *Authority it self* always has been, and will always be the same to the End of the World. It neither encreases nor decreases with Age: and tho' *infused Gifts*, *Holiness of Life*, and *working of Miracles* may give a greater Lustre to it at one Time than another; it is in it self the same, and the same *Respect*, *Obedience*, and *Submission* is due to it, when lodged in Persons destitute of those Qualifications: As the *Chair of Moses* lost nothing of it's Authority, tho' wicked *Scribes* and *Pharisees* sat in it. 'Tis therefore false what Mr. Trapp asserts, that the *Church of Christ* was of far greater Authority in the *Apostolick Age*, than any Church since could ever pretend to: unless he means *Heretical* or *Schismatical* Churches, which are wholly out of the Question; but as the *Catholick Church* is the same *Catholick Church* in all Ages, that is, the Church established upon Earth by Christ, her divine Founder, so 'tis manifest, that she has always the Authority which Christ at first bestow'd upon her; unless it can be shew'd that her *Commission* or *Charter* has been revoked in After ages. And had not Mr. Trapp then Reason to boast of the Pains he has taken in *Vindicating the Apostles*, as if he had perform'd some glorious



glorious Feat, when every Thing the poor Man has said upon that Head, is either false, or Nonsense, or against himself?

If any one be disposed to accuse me of being somewhat too rough with Mr. Trapp, I answer *first*, that *Blasphemy* is too heavy a Charge to be wiped off with soft Language. I answer *2dly*, that Mr. Trapp himself having set the Pattern, cannot take it ill, if I sometimes copy after him, but especially if the Copy comes short in all Respects of the Original.

But I must desire Mr. Trapp to reflect, that as *Authors*, we are upon equal Terms, and upon this Foot, he has no Reason to expect to be treated with more Ceremony than he has used towards his Adversary, who has not, however as yet, lash'd out into any such undecent Declamations as this; But let those doubtly blush, who urge such Arguments, that it is almost an Absurdity to answer them.

Or this, p. 63. *All this Apparatus is nothing but empty Swaggering, and the Perfection of Impudence, which deserves any Sort of Treatment almost that can be named rather than an Answer.*

Or this, p. 64. *So much Blunder, Inconsequence, Fallacy, and Falshood was I believe scarce ever crowded into so few Words.*

Or this, p. 86. *This Foppery is so silly on the one Hand, and so SAUCY on the other, that it deserves much worse Words than I can give it.*

Or finally (to pass over numberless Instances of the same passionate Sallies) as this, p. 453. *Why! 'tis palpable, ridiculous, strutting, over-bearing, impudent Nonsense, contrived to delude ignorant Souls, and impose the grossest Corruptions upon them.*

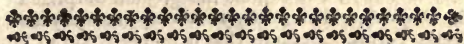
Was Mr. Trapp in his right Senses, when he wrote this? I hope not. But there is one Thing singular in this exorbitant Sally of Passion, or rather Fury, viz. that the Occasion given to it by the Author is nothing more than the following inoffensive conditional Proposition, to wit, *If they answer in the Affirmative,*

then the Church of Rome, with all the Churches in Communion with that See, was not only *A true Church*, but the sole and only true Church of Christ upon Earth; and by consequence the Church of England was by it's pretended Reformation cut off from the sole and only true Church of Christ upon Earth.

Now a meer conditional Proposition as this is, never hurts any Adversary, unless the Condition be allow'd of by him. As if I should say, *if such or such a Man be an errant Coxcomb, he is not a Man of sound Judgment.* This would not prove him to be a Man of *no sound Judgment*, unless he were first allow'd to be an *errant Coxcomb*. Or supposing, for Instance, I should say, *If Mr. Trapp is a meer Smatterer in Divinity, he is not fit to write Controversy:* Tho' the Proposition would be unquestionably and unanswerably true, yet being meerly conditional, it would no more affect Mr. Trapp than the *Great Mogul*, unless he granted himself a *meer Smatterer in Divinity*, as I dare swear he will never do. He had therefore no Manner of Provocation to fly out into such an undecent Passion, much less to take Leave of his Adversary in this unmannerly Language: *Never before did I labour through such a tiresome Maze of Fallacies, Falshoods, Swaggerings, Repetitions, and Impertinences.* I really believe he was not a little puzzled to get well out of it; especially that troublefom Dilemma in the End of the Author's Book: one single Clause whereof ruffled his Spirits so, and threw him into such a violent Fit, that I heartily wish it may not have prejudiced his Health. I cannot therefore forbear observing here, that Mr. Trapp (and I own it is but *natural*) always cries out loudest, when he is the hardest pinch'd by his Adversary: and the Reader may take it for a certain Rule, that he never falls into a more violent Transport of Passion, or is in a more scurrilous and boisterous Mood, than when he has nothing to say to the Purpose.

But asking the Reader's Pardon for this Digression, I answer 3<sup>dly</sup> to those who are perhaps disposed  
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to blame me for sometimes using Mr. Trapp with too much Freedom, that I have not only his Example for so doing, and Provocation beyond all Measure, but over and above, what I shall never forget, his admirable Justification of the *roughest Language* that can be given to an Adversary. For, says he; *the roughest Words were not made a Part of Language for nothing* : and I appeal with him to the *World*, whether those I have used (tho' they come far short either of the scurrilous Language, whereof I have quoted a few Specimens, or of what he deserves) be not properly applied. So that having so powerful an Advocate even in an Aduersary, as Mr. Trapp is, to plead for me, I cannot but hope to be absolved either by a *Protestant or Catholick Jury*:



#### SECT. XIV.

The Author's Principle defended against Mr. Trapp's false Reasonings.

THE Author lays down this Principle, p. 11. to wit, that it is an indispensable Duty, and by Consequence most highly reasonable, to believe a Thing, tho' never so SEEMINGLY contrary to Reason, when we have a moral Certainty, that God has reveal'd it: Which he proves thus: Because a moral Certainty of any Fact excludes all reasonable Doubt of it; and if I have no Reason to doubt but that God has reveal'd such or such a thing, I must be an Atheist or Madman not to believe it. For my refusing to believe it in that Case, is nothing less than rejecting or setting at nought the Testimony of God himself; whereof I am supposed to have a moral Certainty.

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Mr.

Mr. Trapp, who seems to have declared War against common Sense, and resolved to contradict the Author, tho' he should say that *White is White*, and *Black is Black*, pretends to confute this Principle two Ways ; *first*, by denying the Truth of it ; and *2dly*, that tho' it were true, his *Popish Adversaries* can have no Advantage from it.

*I insist*, says he, p. 22. *that it is so far from being self-evident, that it is utterly false.* And to prepare, as it were, his Reader for Demonstrations, he begins with this pathetick Exclamation, NEVER SO SEEMINGLY CONTRARY TO REASON ! Yes, good Mr. Trapp, *never so seemingly contrary to Reason.* If indeed the Author had said, *tho' never so REALLY contrary to Reason*, Mr. Trapp would have been in the Right to *insist*, that his Principle is *utterly false*, and expresses the greatest Surprise at it. But I hope that *seemingly* and *really* are not synonymous Terms. Because that is properly said to be *seemingly* contrary to Reason, which tho' *really*, nay infallibly *true*, is not only incomprehensible to all human Reason, but would appear absolutely false even to the greatest Wit and best Understanding upon Earth, if not enlighten'd by *Faith*. But in Reference to the sublime Mysteries of Christian Religion, concerning which alone the Author discourses, *Faith* comes to the humble Christian's Aid, and either prevents or corrects the Errors, which his weak Reason left to himself, would unavoidably betray him into.

I shall only exemplify in this Text of St. John : *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE*, 1 Epist. C. 5. v. 7. This Proposition, tho' in itself a *divine, eternal, and infallible Truth*, is without all Dispute as *seemingly* a Contradiction, as possibly can be, to *human Reason*. But is it therefore a *real one* ? God forbid it should. Yet it would be a *real one* according to Mr. Trapp's Way of arguing, who writes thus : *Surely if a Thing be as SEEM-*  
INGLY



INGLY *contrary to Reason as is possible, it is REAL-  
LY contrary to it, at least as to him to whom it so seems.*  
Under Mr. Trapp's Favour, the very Reverse of  
what he says is most unquestionably true: because  
if I judge a Thing to be only *seemingly* so or so, 'tis  
very certain I do not at the same Time judge it to  
be *really* so. And so it is in speaking. For what  
Man in his Senses ever said a Thing is *seemingly* so,  
without intending to imply, that it *really* is not so!  
As if I should say, that the Children of this World  
are *seemingly* wise, would not every Body understand  
my Meaning to be, that they are *really* Fools? The  
Author's Principle will therefore stand it's Ground  
in spite either of Mr. Trapp's mighty Surprise, or his  
stout *insisting* that it is *utterly false*.

He go's on thus: *If therefore we have only a moral  
Certainty on the one Hand, that a Thing is reveal'd by God,  
and INFALLIBLE DEMONSTRATION or  
self-evident Certainty on the other, that it is not and cannot  
be so (AS IT CANNOT, IF IT BE CON-  
TRARY TO REASON) the latter ought to prepon-  
derate; nay it will, and must, and it cannot be otherwise.*  
The poor Man has here the Weakness to suppose,  
that he has effectually proved, that a Thing *seemingly*  
contrary to Reason is *really* contrary to it, as is plain  
from the *Parenthesis*, which I have mark'd in *Capit-  
al Letters*. And 'tis upon this sandy Foundation he  
builds his Argument. To which I answer, that,  
supposing this Absurdity, viz. *that a SEEMING  
Contradiction to Reason is the same as a REAL one,*  
nothing is more certain, than that God cannot re-  
veal a Thing, which is *seemingly* contrary to Reason,  
because he cannot reveal a Thing which is *really* con-  
trary to it. But then 'tis likewise unquestionable,  
that we cannot in this Supposition have the *moral  
Certainty* (which the Author speaks of as the Basis  
of his Principle) *that God has reveal'd it.* For how  
can there be a *moral Certainty* of the Revelation of a  
Thing on the one Hand, and an *infallible Demonstra-  
tion* of it's *Falseness* on the other! This is surely such

a *Chimera*, as never was form'd but in the Brain of a Man, that is ripe for *Bedl'm*: because a *moral Certainty*, that God has reveal'd a Thing, is inseparable from the same Certainty, that the Thing reveal'd is a *Divine Truth*, and by Consequence not contrary to Reason: and 'tis here the Author's Principle takes Place, to wit, *that it is an indispensable Duty, and by Consequence most highly reasonable to believe it*: because it is impossible that God should command us either to do or believe any Thing against Reason.

To the Author's saying, *that a moral Certainty of any Fact excludes all reasonable Doubt of it*, Mr. Trapp answers with the Gravity of an Oracle, NOT SO SAY I. *If in the Nature of the Thing there be more than a moral Certainty against it.* Which is the same *Chimera* repeated over again: for 'tis the very same Contradiction as if he should say, *If there be and be not a moral Certainty of it*: because there can be no *moral Certainty* of a Thing, which has *evident Demonstration* against it.

But he begins now to see his Blunder. Or if you please, says he, *Things standing thus* [that is, supposing that there be *evident Demonstration* against the Revelation of any Thing] *I have not a moral Certainty of it.* Very right, For that is just what I have said: but he cannot write Sense two Lines together: for after having repeated in the very next Line these Words of the Author, *and if I have no Reason to doubt but that God has reveal'd such or such a Thing, I must be an Atheist or Madman not to believe it*, he answers thus: *But in the Case supposed I have more than a Doubt of it. I am very sure God did not reveal it, because he cannot reveal a Contradiction.*

Now the Case supposed by the Author (whom Mr. Trapp pretends to answer) is, that a Person has a *moral Certainty*, that God has reveal'd such or such a Thing: in which Case, says the Author, *he must be an Atheist or Madman not to believe it.* And 'tis precisely this Consequence which Mr. Trapp is obliged to confute, by proving, that tho' a Man has a *moral Certainty*

ty that God has *reveal'd* such or such a Thing, he is neither *Atheist* nor *Madman* in refusing to believe it. Nothing but this can prove the Author's *Principle* to be *false*. For the Question here is not, whether I have a *moral Certainty*, that God has *reveal'd* such or such a Thing, but whether I am not *bound to believe it*, if I have such a *Certainty* of it's being *reveal'd*. But if Mr. *Trapp* will entirely alter the State of the Question, and instead of the Author's *Supposition*, substitute one of his own, that is *contradictory* to it, what Feats may he not then perform? Because *contradictory Conclusions* cannot but follow from *contradictory Suppositions*. But is this answering an *Adversary* fairly and upon the Square?

All this notwithstanding Mr. *Trapp* walks off triumphantly thus, p. 24. *Having shewn this weighry Principle to be false* [I pity the poor Man] *I shall now shew, as I have proposed, that our Popish Adversaries can have no Advantage from it, supposing it were true.* Most stoutly said. But let us hear his Proof.



## SECT. XV.

The Author's Principle [*supposed to be true*]  
is of great Advantage to Mr. *Trapp's*  
Popish Adversaries.

**M**R. *Trapp* begins his pretended Proof, that his *Popish* Adversaries can have no Advantage from the Author's Principle, *tho' supposed to be true*, he begins it, I say, with a broken Scrap of the Author's Application of it, and supplies the rest with an *Ecce*, according to his laudable Custom.  
And

And who dares say, that this is not dealing above Board, and setting an Adversary's Argument in the fairest and clearest Light? I shall however make bold to trouble the Reader with the whole Piece, as it stands in the Author's Book.

The young Gentleman proposes this Question: *But how do you prove, that all controversial Points between Protestants and us may be decided by this one general Principle?* To which the Preceptor answers: "I prove it thus. Whatever Fact has the Testimony of the greatest Authority upon Earth to vouch for the Truth of it, has on it's Side an Evidence amounting to such a Degree of Certainty as is wholly inconsistent with a reasonable Fear or Suspicion of Falshood. And this is what we call a *moral Certainty*: which tho' it relies wholly upon *human Authority*, that is, the *Testimony of Men* consider'd barely as such, and is therefore far inferiour to the *infallible Certainty of Divine Faith*, yet it is a Certainty of such a Nature, that a Man of sound Judgment cannot but yield to it; and none but Persons extremely prejudiced can resist the Force of it. For if it were rational to refuse our Assent to a Fact thus attested, it would likewise be rational to deny many of the best grounded historical Facts, since we neither have nor can have any more than a *moral Certainty* to depend upon for the Truth of them. p. 12.

All this Mr. Trapp grants. For having cited the two first Lines of it, he writes thus: *All contained in this Paragraph amounts to no more, than that if we have sufficient Evidence attesting any Matter of Fact, we ought to believe it; which is deny'd by no Body, that I know of.* p. 24. I am heartily glad of it. For I don't love squabbling, meerly for squabbling-sake. All then that the Author has to do after this in Order to shew the Use and Application of his Principle, which is now supposed to be true, is to prove, that the Revelation of the doctrinal Points, wherein we differ from Protestants, is a Fact, which has the Evidence spoken of



of in the preceding Paragraph : it being now granted that all the Contents of it are true.

But before I recite the Author's Argument upon this Head, I shall endeavour to remove a Scruple Mr. Trapp seems to have concerning the Author's calling the *Revelation of doctrinal Points* a *Fact* : For he writes thus, p. 24, 25. *Not to insist at present that the Revelation, even when it is true, is not properly the Matter of a Fact, but the Miracles, which are the Objects of Sense, are the Facts, to which the Witnesses give their Testimony, which Facts are Proofs of the Revelation : I say not to insist upon this*——He has done very discreetly in not insisting upon it. For surely Mr. Trapp is not in earnest, when he tells us, that the *Revelation of doctrinal Points* is not properly a *Matter of Fact*. What ! are there no *Facts* properly so call'd related in the *Gospels*, but the *Miracles* which Christ wrought ? Were not his *Words* the Object of *Sense* as well as his *Actions* ? Is it not *Matter of Fact*, that he preach'd his two celebrated Sermons, the one on the Mount, and the other at his last Supper ? That is to say, is it not *Matter of Fact*, that in those Sermons he reveal'd to his *Apostles* the heavenly *Doctrines* which they contain ? 'Tis therefore plain, that the *Revelation of doctrinal Points* is properly a *Matter of Fact* : and the *Miracles*, which our Saviour wrought, were not in *Testimony* of the *Revelation* (as Mr. Trapp has most grossly mistaken) but of the *Truth* of the *Doctrines* reveal'd : That is to say, Christ did not work his *Miracles* to bear *Witness*, that he had preach'd such or such *Doctrines* (for that was plain to the *Senses* of all his Hearers) but to give *Testimony*, that the *Doctrines* he had preach'd were true.

Since therefore Christ reveal'd his heavenly *Doctrine* to his *Apostles* by speaking to them, as he did afterwards to St. Paul by immediate *Inspiration* ; it follows, that as his having *spoken* such or such things is properly a *Matter of Fact*, so his having reveal'd them is likewise properly a *Matter of Fact*. But has not Mr. Trapp here forgot the very first *Distinction* of his famous

famous *Clue*, viz. between a *Revelation* and the *Thing reveal'd*? If he had been as mindful of it as I am, he could not have made the Blunder I have here animadverted upon; which is still the more remarkable, because it is the very first Time that Occasion has offer'd itself of making the proper Application of that Distinction; but it is Mr. Trapp's Misfortune to see the Edge of it turn'd directly against himself.

Having thus shewn, that Mr. Trapp has acted very prudently in not insisting upon a Point, wherein he is most certainly on the wrong Side of the Question, I shall now repeat the Author's Argument to prove, that the *Revelation* of the *doctrinal Points*, wherein we differ from *Protestants*, is a *Fact*, which has the *Evidence* spoken of in the aforesaid Paragraph, and which Mr. Trapp has granted to be all true.

The Author premises first, that *Protestants* themselves are obliged to depend upon the *Evidence* spoken of in that Paragraph, to wit, the *Testimony* and *Authority* of the *Catholick Church* in several *Articles of Faith* allow'd of as such by themselves; and instances in two, viz. 1. The *Divine Inspiration* of all the *Canonical Books* both of the *Old* and *New Testament*; and 2dly, The *Validity* of *Baptism* administer'd by *Hereticks*. After which he argues thus.

“ P. What solid *Motives* can *Protestants* have for  
 “ their Belief of the *Revelation* of the two above  
 “ mention'd *Articles of Faith* besides the *Authority*  
 “ and *Testimony* of the *Catholick Church*? I may bold-  
 “ ly defy them to produce any other. If there-  
 “ fore we can produce the *Testimony* and *Authority*  
 “ of the same *Catholick Church* against them for the  
 “ *Articles* disputed betwixt us and them, our Be-  
 “ lief of them is grounded upon the same *moral*  
 “ *Evidence* or *Certainty*, as their Belief is of the two  
 “ above mention'd *Articles*; and by Consequence  
 “ we act as rationally in believing them to be re-  
 “ veal'd *Articles*, as they do in believing the *Inspira-*

tion of the Canonical Books of Scripture, and the  
Validity of Baptism administer'd by Hereticks.

“ Now this Church founded by Christ himself to  
be our Guide to Heaven ; this Church so venera-  
ble for her *Antiquity* and the lineal Descent of her  
*Bishops* and *Pastors* in the *same Communion* down from  
the *Apostles*, so eminent for her Learning, so re-  
spectable for the many crown'd Heads and Nati-  
ons subdued by her, not by Violence or Force of  
Arms, but by the Lustre of her *Miracles* and Ho-  
liness of her Doctrine : finally, so illustrious for  
the Millions of Holy Martyrs, and other eminent  
Saints all nursed in her Bosom : this Church, I  
say, attests and has always attested the following  
historical Facts, to wit, that the twelve Apostles  
(the first Planters of her Faith) were all *inspired*  
Men ; that whatever they taught relating to the  
Christian Doctrine either by *Word of Mouth*, or  
by *Writing*, were Truths reveal'd by God, and  
dictated by the *Holy Ghost* ; that they committed  
these heavenly Truths either by *Writing* or by  
*Word of Mouth* as a *sacred Trust* to their Successors  
the Bishops and Pastors ordain'd by them ; that  
these were likewise commission'd to deliver  
them to those, that were to succeed them in the  
sacred Ministry ; and that by these and their  
Successors after them, they have been thus han-  
ded down to us for *reveal'd Truths* from Bishop to  
Bishop, from Pastor to Pastor, from Father to  
Son, and from Generation to Generation through-  
out all Ages to this very time, as the *Apostles Creed*  
has been.

“ These, I say, are Facts, which have the Te-  
stimony of the *Church of Christ* in all Ages, that is,  
of the most *credible* and *illustrious* Body or Society  
of Men upon Earth to vouch for the Truth of  
them.

“ G. I own, Sir, they are an unanswerable Proof  
of the Truth of *Christianity in general*. But what  
is this to the Point in Question?

O

P. Very

“ P. Very much, Sir. For they fully shew the  
 “ Weight of the *Testimony* and *Authority* of that illu-  
 “ strious Body or Society of Men, which we call  
 “ the *Catholick Church* of all Ages. In a Word, they  
 “ shew her to be a Society so very sacred, that her  
 “ *Testimony* in any Age is a sufficient Evidence to  
 “ make us *reasonably* believe those Things *reveal'd*,  
 “ which she proposes as *reveal'd Truths*.

“ Whence I infer, that we have the same *moral*  
 “ *Certainty* of the *Revelation* of *Christ's real Presence*,  
 “ for Example, in the *B. Sacrament*, of the *Doctrine*  
 “ of *Transubstantiation*, *Purgatory*, *Invocation of Saints*,  
 “ *Honouring of Reliques*, &c. as both we and *Prote-*  
 “ *stants* have of the *Divine Inspiration* of *Scriptures* :  
 “ because we have the same *Testimony* or *Authority*  
 “ for the Truth of both : nor can we reasonably re-  
 “ ject the one without rejecting the other ; and then  
 “ we may bid adieu to all *reveal'd Religion*.

“ Suppose I should ask a *Protestant*, how he comes  
 “ to be assured that all the *Canonical Books* of *Scrip-*  
 “ *ture* were written by *Divine Inspiration*, and con-  
 “ tain the pure *Word of God* ? For the *Inspiration* of  
 “ them is neither evident to any Man's *Senses*, nor  
 “ can it be drawn as a necessary Consequence from  
 “ any Principle of pure Reason : what other *Mo-*  
 “ *tive* or *rational Inducement* could he alledge for his  
 “ Belief of this capital Point, than the *Testimony* or  
 “ *Authority* of the *Church of Christ*, asserting it to be  
 “ an unquestionable Truth ? But if this suffices  
 “ to convince his Judgment of the *Inspiration* of *Scrip-*  
 “ *tures*, and to oblige him to venture his Soul's Sal-  
 “ vation upon his Belief of it, why will not the  
 “ same *Testimony* and *Authority* oblige him likewise  
 “ to believe the *Revelation* of the other Articles  
 “ just now mention'd by me ? For either the  
 “ *Church* appointed by *Christ* to be our *Guide* may  
 “ be securely relied on or not. if not, a *Protestant's*  
 “ Belief of the *Inspiration* of *Scriptures* is rash and in-  
 “ considerate. But if it may be securely relied  
 “ upon, he acts incoherently in not believing the  
 other



" other Articles declared by her to be reveal'd  
 " Truths. p. 13, 14, 15.

This, I think, is abundantly enough to shew, that the Author's above-said Principle being *supposed*, as it now is, *to be true*, Mr. Trapp's Popish Adversaries have the greatest Advantage possible from it ; because if a *moral Certainty*, that God has reveal'd such or such a Thing, obliges us to believe it (for this is the Principle) and if there be this *Certainty* of the *Revelation* of the *doctrinal Points*, wherein we differ from *Protestants*, it follows manifestly, that all are bound to believe them. But the Author has now proved, that the *Testimony* and *Authority* of the *Catholic Church* declaring them to be reveal'd *Doctrines*, is a sufficient Ground to build this *Certainty* upon, the Consequence therefore is, that Mr. Trapp's Popish Adversaries have this *Certainty* on their Side ; which is precisely the Advantage intended to be drawn from it. Let us now see what Mr. Trapp has to say against it.



## SECT. XVI.

Mr. Trapp's Cavils Answer'd.

**H**E begins thus, p. 25. *Since our Author calls the Revelation of the Romish Doctrine, as opposite to ours, a Fact, and puts it (as to the Evidence of it) upon the same Foot with many of the best grounded historical Facts, I ask him, are we then to consider it as a plain historical Fact attested by the Church or not? If we are not, why do's he talk in this Manner? Why do's he confound*

*Matters of Fact with Matters of Doctrine? The Testimony of a Witness with the Authority of a Dictator?*

The Title of *Dictator*, as applied to the Church, is new: But since she has Authority in Controversies of Faith, even according to the 20th Article of the Church of England's Profession of Faith, I have often heard her call'd the *Supreme Tribunal* or *Judge* in Controversies of Religion; and whenever she decides any controverted Point, her *Bishops* are to be consider'd both as *Witnesses* and *Judges* of the Faith once deliver'd to the Saints. As *Witnesses*, they give *Testimony* like their *subalternate Pastors*; but as *Judges*, they pronounce Sentence with *Authority*, and their *Authority*, which is their essential Prerogative, gives Weight to their *Testimony* as *Witnesses*. If Mr. Trapp can distinguish better than I have done between the *Testimony of a Witness*, and the *Authority of a Judge*, as they have a Relation to the Church of Christ, I shall be glad to learn of him.

Now to Mr. Trapp's first Question, viz. whether we are then to consider it as a plain historical Fact or not? I answer categorically, that if by a plain historical Fact he means such a one as has no Manner of Connection with any Part of the Christian Doctrine (of which there are numberless Examples even in the New Testament) in this Sense we are not to consider the Revelation of the *Romish Doctrines* as a plain historical Fact. But we are to consider it as a plain historical Fact in the same Sense as we consider the Revelation of other Articles of Faith as such. As for Example, who will deny it to be a plain historical Fact, that Christ instituted the P. Sacrament at his last Supper in the Eve of his Passion? But it is an historical Fact of such a Nature, as has an immediate and inseparable Connection with a dogmatical Point of Christian Religion: and such is the Revelation of the *Romish Doctrines*, as Mr. Trapp is pleas'd to call them. Or, to instance in another Example, such is the Fact (as Mr. Trapp himself calls it p. 10) witness'd by the Church, that God has reveal'd the Scriptures to be the

Word

*Word of God*: because neither of these is a plain *historical Fact* in the former Sense, but in the latter: it being manifest, that they are inseparably connected with two important *dogmatical Points*.

This is likewise a plain Answer to Mr. Trapp's warm Question, *Why then do's he [the Author] talk in this Manner? Why do's he confound Matters of Fact with Matters of Doctrine?* For if it be rank Nonsense to say, that mentioning together two Things, which are inseparably connected (such as the *Revelation of a Thing*, and the *Thing reveal'd* most certainly are) if I say, it be rank Nonsense to call this *confounding Things together*, then Mr. Trapp's Question is entirely void of Sense; and (to set the Matter in an easy Light) his Question is in Effect as wise and pertinent, as if upon my saying, that Mr. Trapp is the *Minister of two united Parishes*, he should ask me with the same Warmth, *Why I confound the Minister with his two Parishes?* Because as it is impossible to mention the *Minister of two Parishes* without mentioning *two Parishes*; so 'tis impossible to mention the *Revelation of a Thing* without mentioning some *Thing reveal'd*. The second Part of his Question relating to the Author's confounding the *Testimony of a Witness* with the *Authority of a Dictator*, is but a Continuation of the same Blunder, and has already been answer'd.

But I shall now put a Question to Mr. Trapp, which he will not so easily answer: to wit, How a Thing, which is *affirm'd* page the 10th, can be *denied* page the 24th? For page the 10th, just now quoted by me, he calls the *Revelation of the Scriptures being the Word of God* a *Fact*, just as the Author do's; yet page the 24th he tells us, that the *Revelation of doctrinal Points is not properly the Matter of a Fact*. Here then we have Mr. Trapp against Mr. Trapp, and I leave him to reconcile the two Antagonists. But this only passingly.

He go's on thus with his Questions. *How do's the Church (even their own Church, the Church of Rome) attest the Revelation of the Pope's Supremacy, the Infallibility*  
of

of the Church, Transubstantiation, Communion in one Kind, and twenty more? The Author speaks of the *Catholic Church*; and if the Church of Rome be that Church, so much the worse for Mr. Trapp; for in that Case his Damnation is unavoidable, unless he turns *Papist*; because Salvation is impossible out of the *Catholic Church*; as Dr. Pearson B. of Chester teaches expressly in his Exposition of the 9th Article of the Creed. I answer therefore, that the Church attests the Revelation of the doctrinal Points mention'd, in the Definitions of her general Councils, and in the very same Manner as she attests the Revelation of the *Consubstantiality of the Son*; the *Divinity and Procession of the Holy Ghost*; the *Divine Personality and Distinction of two Natures in Christ, &c.* All which she proves from the *Word of God*, that is, from *Scripture*, and *Apostolical Tradition*; which are the Rule of her Faith.

But, says Mr. Trapp, if she proves them from Scripture, I am answer'd as to the Truth of them. But this is not *Witnessing*. What! do's a Person cease to be a *Witness*, or destroy the Credit of his Evidence by proving the Fact to which he gives Testimony! What Man of common Sense ever argued thus!

He goes on thus: If she proceeds upon any other Foot, I ask, &c. My Answer is, that she proceeds upon no other Foot, than the Rule of Faith just now mention'd by me. And so with Mr. Trapp's good leave his other Questions, which are indeed superlatively frivolous, may be superseded without any Loss to the Publick.

He concludes the Paragraph with this witty Banter: In short, says he, the Church of Rome says, that all that the Church of Rome says is to be taken for Gospel. But this is not *Witnessing*, but *Dictating*. Sir, it is not barely *Witnessing*, because whenever the *Catholic Church* pronounces *juridically* upon any controverted Point, she is both Judge and Witness in Reference to Matters belonging to the Faith once deliver'd to the Saints. As to his Burlesque upon the Church of Rome's saying, &c. I answer, that it has been the *Catholic*



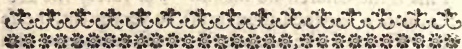
tholick Doctrine in all Ages, that the Faithful are bound to submit to the *Decisions* of that *Höly, Catholick Church*, which we profess in the *Creed*. Nay *St. Augustin* gives it no softer Name than that of the *most insolent Madnes* not to do it: and our Blessed Saviour, her *Divine Founder*, has commanded those; that shall refuse to do it, to be rank'd amongst *Heathens* and *Publicans*. *Matth. 18. v. 17.* I therefore hope, that the *Catholick Church*, of which alone the Author speaks, may command Obedience to her own Decrees and Decisions without deserving to be lampoon'd for it by one, who cannot write common Sense.

'Tis however somewhat strange, that the Author cannot mention the *Catholick Church*, or draw a true and faithful Picture of her, as he has done in the abovesaid long Passage, but *Mr. Trapp* immediately points at the *Church of Rome*, and cries out, This is the Church he means. For surely the Resemblance between them must be very great, or else the Picture of the one would not so easily put him in mind of the other.

In the next Paragraph, p. 27. *Mr. Trapp* is very smart upon the Author for saying, that his Principle contains a *full Confutation of Atheists and Deists*; because, says he, it *supposes the Being of a God*, which an *Atheist* denies, and will therefore call *Begging the Question*. This, to the best of my Remembrance, is the first Time *Mr. Trapp* has argued justly, and I congratulate with him for it: but I answer, that the Author do's not here take the Word *Atheist* in it's most rigid Acceptation for one that denies the *Being of a God*, of which Sort I believe there are but few in *rerum natura*, and scarce worth writing against; but of that Sort of Persons, who tho' they believe the *Being of a God*, talk as profanely of all *reveal'd Religion* as Infidels themselves. Now as such prophane Discourses are commonly and properly call'd *Atheistical*, so the Authors of them may justly be charg'd with the Name of *Atheists*. And so this  
weighty

weighty Difficulty against a Word dropt passingly, and of no Consequence as to the main Question, is got over.

In the same Page he tells us, that every one of our *Articles of Faith* as distinct from those of Protestants depends entirely upon our own Authority. I answer, that we have received the *Revelation* of them like that of those in which we agree, from the Testimony and Authority of the *Catholick Church*; and she received it immediately from the *Apostles*. If Mr. Trapp be not satisfy'd with this, he will do well to shew us a better and surer Way of conveying the *Revelation* of the *Christian Doctrine* down to this Time: but I hope he will no more call his *Jews*, *Turks*, and *Pagans* to the Aid of the *Catholick Church*, which stands in no need of these foreign Troops to support the *Authority* and *Credit* of her *Testimony*.



## SECT. XVII.

Mr. Trapp proved guilty of SLANDER.

IN Answer to these Words of the Author: It has happen'd more than once, that the *Catholick Church* has been silent, for some Time in Reference to *Articles of Faith*, even allow'd of as such by Protestants. The Reason whereof is, because the Church never decides any Doctrine to be an *Article of Faith* 'till after the most diligent Enquiry and mature Deliberation, and generally upon Occasion of Disputes rais'd about it. In Answer, I say, to these Words Mr. Trapp writes thus, p. 28. If they be really *Articles of Faith* now, they were always so; tho' perhaps not so explicitly declared, nor so strongly guarded. Very right:

right : but is not this plainly the Author's Meaning ? For what are the Church's *Decisions* but her *juridical Declarations* after Examination, that such or such Doctrines (which this or that Heretick calls in Question) are and have always been *Articles of Faith* ? But were they therefore always *explicitly declared* to be so by the *Catholick Church* ? The contrary is manifest, and own'd by Mr. Trapp himself. 'Tis therefore plain, that there are certain *Articles of Faith*, in Reference to which the Church has for some Time *been silent* as to any *explicit Declaration* of them, 'till new-broach'd Heresies; unknown and unforeseen before, obliged her to pronounce Sentence by the Definitions of her Councils, in Order to guard the Faithful against the spreading Poison. And what Reason then could Mr. Trapp have to snarl at the Author upon this Head, but the irresistible Itching he has to contradict his Adversary, tho' without Rhime or Reason ?

But his following Words contain a most impudent Slander. For, having said, that *if they be really Articles of Faith now, they were always so*, (which is most certainly true) he continues thus : *I take Notice of this, because BY DECIDING A DOCTRINE TO BE AN ARTICLE OF FAITH, THE PAPISTS MEAN MAKING IT SO ; whereas we utterly deny, that the Church has Authority to make an Article of Faith.* The Proposition, I have mark'd in Capital Letters, is what I call *a most impudent Slander*. For in Reality an Accusation, which makes the whole Body of *Catholick Bishops and Doctors* no better than so many Madmen, is too enormous to be answer'd in polite Language. I therefore boldly challenge Mr. Trapp to produce any one *Divine* of the Church of Rome, who has taught, that *by DECIDING an Article of Faith is meant the same as MAKING IT TO BE ONE*. Which if he cannot do, I leave the Publick to determine, what Judgment is to be made of such a Writer.

P

However,

However, for the Satisfaction of the Reader, I shall here transcribe a Passage from the Author of *Charity and Truth*, containing the very Reverse of what Mr. Trapp charges his *Papish* Adversaries with: The learned Author of this Book, who has taught Divinity for many Years, and is therefore above all Suspicion of not knowing the true and genuine Doctrine of his own Church in any Branch of it, writes thus, C. 3. Q. 8. p. 178, 179, 180.

“ But did the Catholick Church make *new Articles of Faith*, when she defined against the *Donatists*, that *Baptism* may be *validly administer’d* out of the *Catholick Church*, and when she settled the whole Canon of Scripture? For the *first* was not an Article of Faith in *St. Cyprian’s* Time, nor the latter even in the fourth Century. ANSWER. She made indeed, as an *Orthodox Guide*, those two *Articles* (of which some of her Children had formerly doubted) *known* to the Faithful: BUT SHE DID NOT MAKE THEM ARTICLES OF FAITH; FOR THIS IS MORE THAN THE APOSTLES THEMSELVES COULD DO. *Articles of Faith* are the *Work of God alone*. He made them all by *revealing* them to the *Apostles*, who were commission’d to make them *known* to the *Catholick Church*; as she is commission’d, when the primitive and Apostolical Faith is call’d in Question, to make it *known* to her Children. For to *make* Articles of Faith, and to *make* them *known*, are quite different Things. *God made* them *Articles of Faith*; but the *Catholick Church* and the *Apostles* made them *known*, as orthodox and authentic Publishers of the *Divine Revelation*. *English* Laws are not made but by the *King and Parliament*; but those, who print them by Authority, make them *known* to the Publick.

“ It was therefore an *Article of Faith* in *St. Cyprian’s* Time, that *Baptism* may be *validly administer’d* by Hereticks and Scismaticks. But many Catholics



“ licks (as St. Cyprian and his three Councils at Car-  
 “ thage) did not know it. For the Catholick Church,  
 “ the Orthodox Judge of Controversies, had not exa-  
 “ mined and decided the Question, since Agrippinus  
 “ had started it. And it was her Authority that  
 “ convinced S. Augustin, as it would have convinced  
 “ S. Cyprian, had he lived to see it. *Neither durst I,*  
 “ *says he, be positive* [that Baptism can be admi-  
 “ nister’d validly out of the Catholick Church] *if*  
 “ *I were not supported by the unanimous Authority of the*  
 “ *whole Church ; to which he [S. Cyprian] would doubt-*  
 “ *less have surrender’d, if the Truth of this Question had*  
 “ *been then upon a diligent Enquiry declared and settled by*  
 “ *a General Council. For if he extols S. Peter for being*  
 “ *patiently and peaceably corrected by one later Apostle, how*  
 “ *much sooner would he and his Provincial Council, when*  
 “ *Truth appear’d, have yielded to the Authority of the whole*  
 “ *World?* Lib. de Bapt. C. 4.

“ It was reveal’d to the *Apostles* (and was therefore  
 “ an *Article of Faith* from the Beginning) what Books  
 “ were inspired. But, in Relation to some of these  
 “ Books, it was not a *known Article of Faith* in the  
 “ fourth Century. For the *whole Christian Revelation*  
 “ is not known to all the Faithful at all times ; nor  
 “ is every Article of it in particular always propo-  
 “ sed to them to be believed. ’Tis sufficient for  
 “ them to believe as much as they have an Oppor-  
 “ tunity to know : and as for the rest, to be assured,  
 “ that they have an *infallible Rule*, and an *orthodox*  
 “ *Guide*.

“ What then do’s the Catholick Church propose to  
 “ her Children to be believed in particular? 1.  
 “ All Things which are clear in Scripture. 2dly,  
 “ all Things defined by any general or particular  
 “ Councils, which are known to have deliver’d her  
 “ Faith, or which she is known to have approved.

Thus far this Author, who, I am very sure, tea-  
 ches nothing but the current Doctrine of the Church

of Rome, and to which every Divine of that Communion would readily subscribe, if there were Occasion for it. And how then has Mr. Trapp the Confidence to assert, that by *Deciding a Doctrine to be an Article of Faith, Papists mean Making it to be so*? If there be any Ground for it, why is it asserted without any Proof? Why are not the very Words of the Authors that maintain it fairly quoted, to prevent all Suspicion of foul Dealing? If Mr. Trapp says he was told so by his Masters at the University, this Excuse might serve pass in a young Scholar, but not in one, that sets up for a *Doctor in Israel*, and Writer of Controversy; whose first Business ought to be to inform himself exactly of the Doctrine of his Adversaries: and this is only to be learnt from their own Books, from the Decisions of their Councils, or authentick Professions of Faith; but not to be taken upon Trust from the Misrepresentations of their profess'd Enemies. I therefore recommend once more to him the Writings of the Author, I have just now quoted: For if he designs to continue Writing against *Popery*, as it is nick-named, 'tis high Time for him to come thoroughly acquainted with the *true* and *real Popery*, which he is to confute, and not the *spurious* one, which *Papists* utterly disown, and are as ready as himself to confute. In a Word, wherever Mr. Trapp has pick'd up his Slanders against the *Church of Rome*, whether at School or elsewhere, his retailing them in Print will only publish his Ignorance or Insincerity, but never recommend him for a learned or judicious Writer.

SECT.

## S E C T. XVIII.

Mr. Trapp's Doctrine concerning the *Divine Inspiration of Scriptures*, and *Baptism* administer'd by *Hereticks*.

**T**HE Author has exemplified in two *Articles of Faith*, which he says are own'd as such by the Church of England, and for the Revelation of which, she is obliged to depend upon the *Testimony* and *Authority* of the *Catholick Church*. These two *Articles* are first, that all the *Books of the Old and New Testament*, as printed in the *Protestant Bible*, were written by *Divine Inspiration*: and 2dly, that *Baptism* is validly administer'd by *Hereticks*. To which Mr. Trapp answers thus, p. 29. *It is absolutely false, that we allow these Points to be Articles of Faith. The first of them is indeed a Truth fundamental to Christianity, but it is not itself an Article of Faith.*

Is Mr. Trapp in earnest? And will the Church of England adopt this Doctrine? I rather believe she will call him to an Account for it. Because if the *Divine Inspiration of Scriptures* be not an *Article of her Faith*, it follows plainly and demonstratively, that it is not an *Article of her Faith*, that the *Canonical Books of Scripture* contain the *Word of God*: for to be inspired by God, or reveal'd immediately by God, and to be the *Word of God* is one and the self-same Thing. So that whoever denies the *Scriptures* to be written by *Divine Inspiration*, denies at the same Time, that they are the *Word of God*; and by Consequence whoever denies it to be an *Article of Faith*, that they were written by *Divine Inspiration*, denies it to be an *Article of Faith*, that they are the *written Word of God*. By another Consequence he denies it to be an *Article of Faith*, that the *sacred Penmen* were inspired *Writers*. In a Word, he denies it to be an *Article of Faith*,

*Faith*, that the *four Evangelists* when they wrote their *Gospels*, or *S. Paul*, or the other *Writers of the Canonical Epistles*, were *inspired Men*. For if the *Divine Inspiration of Scriptures* be not an *Article of Faith*, it cannot be an *Article of Faith*, that they who wrote them were *inspired*. What a Wound do's this give to the *Belief of a reveal'd Religion*? How glad will those modish Gentlemen be, who make a Jest of it, to have this important Concession made them by a Minister of the Church of *England*, and in a Book solemnly dedicated to the King?

As to Mr. Trapp's saying, that the *Divine Inspiration of Scriptures* is a *Truth fundamental to Christianity*, and *previous to all our Faith*. I answer, that wherever he has pick'd this up, 'tis a meer evasive Jingle of Words, intended to throw Dust before the Eyes of ignorant People, who will mistake it for profound Learning: Because if it be only a *Truth previous to Christianity*, 'tis not itself a Branch of the *Christian Faith*, and by Consequence it is no *Heresy* to deny it: For all *Heresy* is contrary to some *Article of the Christian Faith*. Whence I infer again, that according to Mr. Trapp's Doctrine it is no *Heresy* to deny that the *four Evangelists* and the other *sacred Writers* were *inspired Men*: Neither is it *Heresy* to deny that *Scriptures* are the *Word of God*; and so to prevent all Scruples of tender Consciences, Proclamation ought to be made to both Sexes of the *united Parishes of Christ-Church and S. Leonard's*, that when they read the Bible, or hear Mr. Trapp quote a Text of Scripture, they may deny it to be the *Word of God* without incurring the Guilt of *Heresy*; since their own Reverend Minister has now taught them in positive Terms, that the *Divine Inspiration of Scriptures* is no *Article of Faith*, and no Man can be guilty of *Heresy*, unless he denies some *Article of Faith*. For my Part, I cannot have so bad an Opinion of the Church of *England*, as to think she will approve of this Doctrine.

Mr.



Mr. Trapp having told his Reader, that the *Divine Inspiration of Scriptures* is no *Article of Faith*, proposes the following Questions: *For how is this Point reveal'd to us? In Scriptures? That's circular arguing, or proving a Thing by itself. By any other Revelation? We pretend to none, and it would be irrational to expect any.* The first and principal Question, viz. *How the Divine Inspiration of Scriptures is reveal'd to us?* is already answer'd directly by the Author of *Charity and Truth* in these Words: *It was reveal'd to the Apostles (and was therefore an Article of Faith from the Beginning) what Books were inspired. But in Relation to some of these Books, it was not a known Article of Faith in the fourth Century. For the whole Christian Revelation is not known to all the Faithful at all Times.* This Answer I stand to: and so Mr. Trapp might have kept to himself his other Question, to wit, *whether it be reveal'd in Scriptures?* because the Author's profess'd Intent is to maintain, that tho' the *Divine Inspiration of Scriptures* be an unquestionable Article of the *Christian Faith*, yet this important Article cannot be proved from *Scripture*: and as he had no Reason to suspect that this Article would be disputed with him, he made use of it as an Instance to prove, that there are some *Articles of Faith* allow'd of as such by both Churches, which were not known as such to all the *Faithful at all Times*, and for the *Revelation* whereof both Churches are obliged to depend upon the *Testimony and Authority* of the *Catholick Church*.

I am sure this was *S. Augustin's* Judgment in Reference to the Article in Question, when he declared that *he would not believe the Gospels themselves, unless the AUTHORITY OF THE CHURCH* compell'd him to it. cont. *Epist. fund. C. 4.* which is as plain and formal a Declaration as can be express'd in Words of the entire Dependence he had on the *Authority of the Catholick Church* in Reference to the Article under Debate. But what Interpretation do's Mr. Trapp put upon these plain Words of *S. Augustin*? 'Tis really shameful, nay a visible Banter  
on

on Mankind. *S. Augustin*, says he, means no more by those Words, than that he would not believe the Gospels to be the Word of God, unless he had SUFFICIENT Authority of Testimony to convince him that they were so. p. 10. 'Tis very certain, that *S. Augustin* judg'd the Authority, he speaks of, to be a sufficient one to depend upon. But has he left it uncertain what Authority he means or speaks of? Has he left any Room for Doubts or precarious Guesses? Has he not specified by Name the Authority of the Church, and told us it is that very Authority, which compell'd him to believe the Gospels to be the Word of God, and without which he would not have believed it? And will not then Mr. Trapp's Interpretation appear most highly impertinent and frivolous to all Men of Sense? Will not all judicious Readers be moved to Indignation at the Man's intollerable Assurance in attempting to impose so grossly on their Judgments?

How much the honestest and sincerest Part did *Martin Luther*, the great Patriarch of the Reformation, act, when he declared that he cared not a Rush, if a thousand Augustins or a thousand Cyprians stood against him? cont. Reg. Ang. Tom. 2. Fol. 344. 2. Not concern'd himself what Ambrose, Augustin, the Councils, or Practice of Ages say. For, says he, I know their Opinions so well, that I have declared against them. Ibid. Fol. 347. 1. This Dealing above Board is certainly much more commendable than racking and torturing the Words of the Fathers, and making them in spite of common Sense speak Things palpably foreign to their most obvious and natural Meaning.

After the Questions p. 29. now answer'd, Mr. Trapp adds very gravely, the Author himself, as the Tendency of his Argument necessarily requires, puts it [the Divine Inspiration of Scriptures] upon the Authority of the Church; and he very well knows, that we do not acknowledge the Authority of the Church and the Authority of God to be equal, much less to be one and the same Thing. If Mr. Trapp be not blinded with Prejudice, he must know

know the same of us. 'Tis however very true, that the Author puts it upon the Authority of the Church; and a no less Man than S. *Augustin* has done the same above eleven hundred Years before the Reformation. But did this great Doctor of the *Catholick Church* in so doing acknowledge the Authority of the Church and the Authority of God to be equal, or one and the self-same Thing? Did he make no Difference between the Authority of God, who alone makes Articles of Faith by revealing them, and the Authority of the Church commission'd to declare and make them known to the Faithful? Cannot Children acknowledge the Authority of their Parents without derogating from the Supreme Authority of God? And is not the *Catholick Church* our Spiritual Mother, whom God has appointed to be our Guide in Things appertaining to Salvation, and whose Voice he has commanded us to hear under pain of eternal Damnation; as is manifest from his own sacred Words already so often repeated? Or do we affront God, and put him upon the Level with his Creatures, by respecting and obeying that Authority, which himself has establish'd, and commanded us to respect and obey?

What wretched Stuff then has Mr. *Trapp* here obtruded upon the Publick? To say nothing of the abominable Calumny his Words imply by insinuating, that *Papists* make the Authority of the Church equal with that of God, nay one and the self-same Thing. But I shall make bold to admonish this unthinking Scribbler, whose Passion has got entirely the Master of his Reason, that, tho' the Authority of the *Catholick Church* be infinitely inferior to that of God, who is the Source of all Authority upon Earth, yet he will certainly have his Portion in the other World amongst *Heathens* and *Publicans*, if he refuses to hear her Voice; and amongst *Slanderers*, whom St. Paul excludes from the Kingdom of God, unless he retracts the Calumnies, he has publish'd against his *Papish* Adversary.

As to the other *Article*, to wit, the *Validity of Baptism administer'd by Hereticks*, which Mr. Trapp also denies to be an *Article of the Church of England's Faith*, 'tis plain at least, that it was an *Article of the Orthodox or Catholick Church's Faith* in S. *Augustin's* Time, who was the Church's chief Champion in Defence of it against the *Donatists*; and in his Disputes with those *Hereticks* declared likewise expressly, that it cannot be proved from *plain Scripture*, but that the *Church's Decision* of it ought to be submitted to, and depended upon.

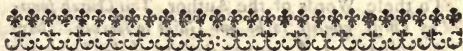
That it was undoubtedly an *Article of the Orthodox or Catholick Church's Faith* in St. *Augustin's* Time, is already proved from the Words of that Father quoted by the Author of *Charity and Truth*. I shall repeat a Part of them. Neither durst I (says S. *Augustin* L. de Bap. C. 4.) be positive, if I were not supported by the unanimous Authority of the whole Church, to which he [S. *Cyprian*] would doubtless have surrender'd, if the Truth of the Question had been then, upon a diligent Enquiry, declared and settled by a General Council. It seems then that when S. *Augustin* wrote his Book *de Baptismo*, the *Validity of Baptism administer'd out of the Church, or by Hereticks*, was an *Article declared and settled, after diligent Enquiry, by the Authority of the Universal Church*. Now it appears very strange, that what was a declared *Article of the Church's Faith* in St. *Augustin's* Time, should be denied by Mr. Trapp to be an *Article of the Church of England's Faith* now. Besides if it be reasonable to judge of a Church's Faith by her Practice, as the Church of England's Practice, in Reference to this Article, is conformable to that of the *Universal Church*, so it is reasonable to judge her Faith to be so too: tho' Mr. Trapp, whose Knowledge is not answerable to his Assurance, has positively deny'd it.

But let us now suppose the Author had instanced in another Article, to wit, the *Lawfulness of Infant-Baptism*, will Mr. Trapp pretend either to prove this from



from any plain Text of Scripture, or deny it also to be an *Article of the Church of England's Faith*? If he do's, *first*, the *Anabaptists*, whose capital Error consists in denying it, will triumph over him: and *2dly*, the *27th Article of the Church of England's Profession of Faith*, as *B. Burnet* expressly calls it, will rise in Judgment against him. Yet this Article alone is sufficient for the Author to gain his principal Point.

But as *Mr. Trapp* affects very much to have two Strings to his Bow, tho' the one is generally as weak and rotten as the other, he answers, *2dly*, that *tho' he did acknowledge the two Points to be Articles of Faith, and that upon the Authority of the Catholick Church's Decisions, yet what the Author aims at would by no means follow.* p. 29, 30. No! that's very strange. For if the Church of England acknowledges the two abovesaid Points to be *Articles of Faith*, and that purely upon the *Authority of the Catholick Church's Decisions*, do's it not follow, that other Points decided by the *Authority of the same Catholick Church to be Articles of Faith*, ought likewise to be acknowledg'd *as such*? And is not this the very Point the Author drives at.



## SECT. XIX.

*Mr. Trapp's trifling Cavils answer'd.*

**B**UT, says *Mr. Trapp*, which Church? For that the Church of Rome is the Church, says he, I will not grant. But I hope, good Sir, you will grant at least that the Catholick Church is the Catholick Church: and have not you yourself now put the Question

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upon

upon that Foot? But, tho' you had not, pray what Church has our present Dispute the least Reference to but the *Catholick Church* every where, as distinctly named and specified as it is in the *Apostles Creed*. Let the Reader but look back upon the 15th *Session*, where he will find the whole Piece, about which the Dispute is, and then let him judge whether the Author speaks of any Thing but the *Church of Christ in general*, or the *Catholick Church* profess'd in the *Creed*, which is there so fully described, that it is impossible to mistake the Author's Meaning. If the Picture there drawn (which Mr. Trapp has clapp'd under an *Ecce* to hide it from his Readers) has an exact Resemblance with that *Body or Society of Christians*, who are in Communion with the *See of Rome*, I repeat once more, then w<sup>o</sup> be to Mr. Trapp; for he not only loses his Cause, but his Soul into the Bargain. But if (whether that be so or no) it be the true and faithful Picture of the *Church of Christ*, of the *Catholick Church*, in a Word, of the Church we profess in the *Creed*, in whatever *Body or Society of Christians* it is own'd to be, what can be more trifling than to drag in by Head and Shoulders the *Church of Rome*, which is wholly out of the Question?

To these Words of the Author, *This Church founded by Christ himself to be our Guide to Heaven*. Mr. Trapp answers, 1. *We are now speaking of the Church as a Witness, not as a Guide*. What! barely as a *Witness*, and not a *Guide*! Are we not, according to Mr. Trapp's own Agreement in his above-said 2d Answer (which he must not forget so soon) speaking of the Authority of the *Catholick Church* deciding the Revelation of the two *Articles in Question*? And is this speaking of her barely as a *Witness*, and not as a *Guide*?

But he answers 2<sup>ly</sup>. that the *Scriptures* are our principal Guide to Heaven, the Church is only our Secondary, and the last is no longer a true Guide, than as itself is guided by the first. p. 30. This Answer confounds the Notion of a Rule with that of a Guide. The reveal'd Word of God, whether written or unwritten, as the Author

thor has fully proved, is the whole and sole *Rule of Faith*: but the *Catholick Church* is the *Guide*, that directs her Children by that *Rule*: and the Difference between them is the same as there is between the *Law* and the *Judge* that interprets it, or pronounces Sentence according to it. This is the controversial Language of all I have ever read upon this Subject besides Mr. Trapp, who loves to confound Things, and finds his Convenience in so doing.

'Tis very true, that the *Catholick Church* is entirely guided by the *Word of God*, either written or unwritten, as I have said, and never pronounces *definitively* or *dogmatically*, but according to it, which therefore is properly call'd her *Rule of Faith* by all controversial Writers; but as there are some *obscure Texts* of Scripture, and the *Dead Letter* cannot interpret it self; And as there are likewise several *dogmatical Points*, which cannot be proved from Scripture, (I shall now only mention the *Lawfulness* of *Infant-Baptism* against *Anabaptists*) in both these Cases, the *Catholick Church* is a necessary *Guide* to us; and 'tis from her Mouth we must learn what God has reveal'd, what not. Thus a Torch-bearer, that walks before a Man, and conducts him through dark and unknown Paths, is properly his *Guide*, tho' himself be guided by the Light of the Torch which he carries in his Hand. The Application is obvious to common Sense, and shews how much Mr. Trapp delights in little trifling Cavils.

But nothing can be more Trifling than his Answer to a Part of the above quoted long Passage of the Author. Mr. Trapp has parcell'd it out into several Pieces. But because it will be clearer being put together, and is but short in it self, I shall repeat it once more. *This Church* (says the Author, speaking of the *Catholick Church*, mention'd and described just before) *attests, and has always attested the following Historical Facts, to wit, that the twelve Apostles, the first Planters of her Faith, were all inspired Men; that whatever they Taught, relating to the Christian Doctrine by*  
Word

Word of Mouth, or by Writing, were Truths reveal'd by God. That they committed those heavenly Truths either in Writing, or by Word of Mouth, as a sacred Trust to their Successors the Bishops and Pastors ordain'd by them : that these were likewise Commission'd to deliver them to those that were to succeed them in the Sacred Ministry ; and that by these, and their Successors after them, they have been handed down to us as reveal'd Truths from Bishop to Bishop, from Pastor to Pastor, from Father to Son, and from Generation to Generation, throughout all Ages to this very Time, as the Apostles Creed has been.

This is the Passage, in Answer to which, Mr. Trapp has fill'd five Pages with such trifling Stuff, that I will not waste my Time and Paper in following him Step by Step, as I have done hitherto, but leave him to the Judgment of his Readers. I cannot however, pass over some very learned Criticisms here and there interspersed, as 1. That the Doctrines taught by the Apostles, would have been Truths reveal'd by God, whether the Church had attested it or not. 2. That the Apostles Creed has been handed down both by Word of Mouth and Writing. 3ly, That the Author saying, this Church attests, speaks in the present Tense. And 4thly, that the Apostles did not preach to Bishops and Pastors only, but, as all the World knows, they Preach'd the Gospel to every Creature that would hear them. Who can forbear Admiring the profound Erudition of this Writer ! 'Tis however, highly probable, that the Apostles were particularly vigilant and careful to instruct those, that were to succeed them in the Sacred Ministry ; as I may presume that those, who are design'd for the English Clergy, are train'd up to Learning in the Universities with greater Care than Gentlemen, who at their Return home intend to turn Statesmen, Soldiers, Lawyers, or Fox-Hunters : and 'tis but fitting indeed, that a Bishop should be a better Divine than the Lieutenant-General of an Army, and a Parson more learned than a Constable, or Justice of the Peace ; tho' Mr. Trapp indeed is no Instance of it.



In like Manner therefore, though the Apostles preach'd to all and wrote for all, we cannot entertain so mean an Opinion of their Zeal for the perpetuating of the whole reveal'd Christian Doctrine, and the true Sense of every Branch of it, as to imagine that they took not a peculiar Care to instruct those, whom they design'd for *Holy Orders*, and those above all others, whom they made Choice of for Successors in the *highest Ecclesiastical Dignity*, and who were by Consequence to be the *Guides and Governors* of the *Flock of Christ* after their Decease; as *S. Paul* expressly told the *Ephesian Elders*; to whom after having made a kind of Protestation, that he had not shun'd to declare to them all the *Counsel of God*, he spake thus: *Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost has made you Overseers to rule the Church of God.* *Act. 20. v. 27, 28.* And the same Apostle writes thus: *Let a Man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God.* *1 Cor. C. 4. v. 1.* which is doubtless to be understood of the *Episcopal Order* in all Ages; tho' Mr. Trapp seems strongly inclin'd to the levelling Principle. For in Answer to the Author's saying, that the *Bishops and Pastors* ordain'd by the Apostles were likewise commissioned to deliver them [the Doctrines deposited with them] to those who were to succeed them in the sacred Ministry. This (says Mr. Trapp) supposes that *Bishops and Pastors* only in Virtue of their Commission or *Holy Orders* as *Bishops and Pastors*, have Authority to deliver down the reveal'd Truths whether spoken or written. Yes surely; for is it not the proper Office of *Bishops and Pastors*, by Virtue of their Commission derived originally from Christ and his Apostles, to preach the Word and propagate the Gospel? Would Mr. Trapp have Persons without Orders, Commission, or Authority mount the Pulpit, and turn Preachers? Truly he will do well to explain himself, to prevent his falling under the Displeasure and Censure of the Superiors of his own Church, who all lay Claim to a lineal Descent from the Apostles, and to a Commission

or

or Authority in Controversies of Faith (as the 20th Article of Religion expresses it) flowing down to them from the very Fountain-Head.

But be that as it will, those of the *Episcopal Order* have been regarded by all Antiquity as the *Depositaries* of the reveal'd Truths of Christian Religion. These alone give Sentence *definitively*, or as Judges in Matters of Faith in general Councils. In a Word, it was with these, that the *Apostles* deposited the Revelations they had received immediately from God, and the true Sense of them ; I mean with the *Bishops*, whom they themselves ordain'd : to the end that they might transmit them to their Successors ; and that if any Heresies should arise against the reveal'd Faith, as there did even in the Apostolical Age, they and their Successors might stand in the Gap against them : or if any Difficulty should be started about the true Sense of any Scriptural Text, as it has happen'd in every Age, they might be the authentick Judges and Interpreters of it, according to the Instructions they had received from the Apostles.

These Instructions are that *Depositum*, of which *S. Paul* says to *Timothy* ; O Timothy, keep that which is committed to thy Trust. 1 Tim. C. 6. v. 20. And again, Hold fast the Form of sound Words, which thou hast HEARD of me ; that good Thing which was committed to thee, keep by the Holy Ghost, who dwelleth in us. 2 Tim. C. 1. v. 13. 14. Take Notice that he do's not say here, which thou hast READ, but which thou hast HEARD OF ME : An unanswerable Argument for Apostolical Traditions. And to shew how careful the Apostle was to have these Traditions handed down to Posterity, he writes thus more fully to the same Holy Bishop : The Things, which thou hast HEARD from me before many Witnesses, the same COMMIT thou to faithful Men, who may be able to teach others also. 2 Tim. 2. 2.

What Reason then had Mr. Trapp to carp at the Author's saying, that the Bishops and Pastors ordain'd by the Apostles were likewise commission'd to deliver the Doctrines

*Doctrines deposited with them to those, who were to succeed them in the sacred Ministry?* Unless he designs to confute S. Paul as well as the Author. But who can help it, if Mr. Trapp has not Judgment enough to distinguish between what is right, and what not, but thinks himself bound to snarl at every Thing his *Papish* Adversary says? Or is so fill'd with his Prepossession that a *Papist* cannot write common Sense, that even the plainest Truths coming from his Pen are in his prejudic'd Imagination turn'd into Falsehoods, and have accordingly no Quarter given them, tho' an *Apostle* himself should give Security for their *Orthodoxy*; as in Reality is the very Case of the Author's Proposition we have before us.

But the Master trifling Piece is yet to come. I mean a *Seven-fold Repetition* [p. 34, 35.] of the same stale Topic relating to the *Church of Rome*, as has been already repeated nine Times before. What would the poor Man do, were it not for this Resource, as wretched a one as it is? For my part, I am so nauseated with his frequent Repetitions of it, and so weary of answering it, that I must desire my Readers to look back upon what I have already but too often said upon this Head. I shall only add, that what the Author has hitherto said of the *Catholick Church in general* is either true or false. If false, let Mr. Trapp confute it fairly and upon the Square: and not play at cross Purposes by sinking from the Question, by shifting the Dispute from one Thing to another, and dragging the *Church of Rome* into it in spite of his Adversaries Protestation against it. But if what the Author has said or will say in Commendation of the *Catholick Church*, or in Defence of her *Authority* be true, Mr. Trapp ought to rejoyce at it and glory in it, if he be convinced in Conscience, that the *Church of England* is a Part of that Church: because whatever is spoken advantageously of the *Church of Christ in general*, redounds unquestionably to the Honour of every particular national Church;

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which is a Part of that *illustrious Body or Society of Christians*. But if he has not this Conviction of Conscience, as one would be apt to guess he has not by his perpetually snarling at the Author's Elogiums of it, all I shall say to him is, that he is in a very bad Way.



## SECT. XX.

### Mr. Trapp's unwarrantable Assertions.

**A**FTER the Passage of the Author just now quoted, follows this Clause: *These, says he, are Facts, which have the Testimony of the Church of Christ in all Ages, that is, of the most credible and illustrious Body or Society of Men upon Earth to vouch for it. To which Mr. Trapp answers thus, p. 35, 36. Supposing he here understood the Universal Church in our Protestant Sense [The Author understands it as all Men of Sense and Religion do, when they say the Creed] yet even then his Reasoning would be most absurd. The Church, when she appears as a Witness to Facts proving that such and such Points are reveal'd Truths, MUST LAY ASIDE HER CHARACTER OF MOST ILLUSTRIOUS, AND HER CHARACTER OF CHURCHSHIP ITSELF, because she receives it from those reveal'd Truths.*

Instead of the Author's Reasoning being most absurd, it will be very much suspected that Mr. Trapp was in one of his delirious Fits, when he wrote this Answer to it. What! must the Church lay aside both her Title of an *illustrious Society*, and even her *Churchship* itself, when she appears as a *Witness* to

Facts,



Facts, which prove the *Revelation* of such or such doctrinal Points? Was there ever such an Extravagance asserted by a Man in his Senses? For what is it that renders the *Catholick Church* the most credible and illustrious Body or Society upon Earth? 'Tis the Dignity of her first Founders, the Antiquity of her Establishment, the Purity of her Doctrine, the perpetual Visibility and uninterrupted Succession of her Bishops and Pastors for so many Ages. 'Tis her having stood the Shock of the most bloody Persecutions for the Space of three hundred Years, nay her encreasing and gathering Strength under those very Persecutions; her having carried the Light of the Gospel to the most remote and barbarous Nations under the Sun, her having made Kings and Emperors submit to her, and become her Children in Jesus Christ by the Power of her Preaching and Lustre of her Miracles, and peopled both Earth and Heaven with Millions of holy Martyrs, Confessors, and Virgins.

These and such other Considerations, call'd *Motives of Credibility* (tho' Mr. Trapp out of his profound Ignorance is pleased to carp at the Expression) have render'd her the most illustrious Body or Society upon Earth: and all these are or may be known by the publick Voice of whole Christendom independently of any antecedent Knowledge of the Scriptures; which shews the Frivolousness of Mr. Trapp's Reason for his unwarrantable Assertion; and so it is to be hoped that he will, upon better Information, be so good-natur'd hereafter as not to oblige the *Catholick Church* to lay aside both her Character of most illustrious, and her Character of Churchship, when she appears as a Witness to Facts, proving that such and such Points are reveal'd Truths: because, her Character of the most illustrious Society (from which, as being altogether Spiritual, that of her Churchship is inseparable) depends not upon those reveal'd Truths, but is founded upon the incontestable Truth of the *Motives of Credibility*, which I have mention'd; and which, whoever will deny, must deny

the Truth of all Ecclesiastical History, that ever was writ.

If Mr. Trapp had reflected upon this, it would have put him in Mind of the Difference there is between the *Catholick Church* consider'd barely as an *illustrious Society*, and as she has the Promises made to her in *Scriptures*, that *she shall always be an unerring Guide*. By means of which Distinction, we have a large Door open to let us out of the pretended vicious Circle, which Mr. Trapp touches upon, p. 36. and of which says he, *the Author will presently give such an Example, as he believes can hardly be equall'd*. We shall see, when we come to the Point, whether this Mountain will not bring forth a Mouse. In the mean Time his Market is already pretty well forestall'd.

To the young Gentleman's saying, *I own, Sir, these Facts are an unanswerable Proof of Christianity in general*, Mr. Trapp answers thus: *No but they are not. So far from it, that they undermine Christianity in general, set aside the real irrefragable Proofs of it, and substitute false ones in it's stead; as I have shewn*. As he has shewn! where is it that he has shewn this? This Trick of sending his Readers back upon a Fool's Errand is of no small Use to him upon several Occasions. But let us now consider his bold, I may say mad Assertion. What! do's the Church's Testimony of these Facts, to wit, that the twelve Apostles were inspired Men; that whatever they taught relating to the Christian Doctrine were Truths reveal'd by God, and dictated by the Holy Ghost; that they deposited these heavenly Truths with their Successors, the Bishops and Pastors ordained by them; that these were likewise commission'd to deliver them to those, who were to succeed them in the sacred Ministry, and that by these and their Successors after them they have been handed down throughout all Ages to this very time: Do's, I say, the Church's Testimony of these Facts undermine Christianity in general? If so, it must be either by Reason of the Falseness of the Facts themselves, or the Disreputation and Incompetency of the Witness that attests them.

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Let Mr. Trapp choose which of the two he pleases, it will turn to his Confusion. Nay I wish it may not be found that he himself is in reality the *Underminer*. For since the *Church's Authority* has always been justly regarded as the great *Bulwark of Christianity*, his *undermining* the one by bringing it into Contempt, is effectually *undermining* the other. And will not the *Church of England* have Reason to complain, that whereas she has always consider'd herself as an *illustrious Portion of the Catholick Church*, and claim'd it as a Right to be consider'd as such by others, Mr. Trapp has, by depreciating as much as in him lies the *Authority of the Church Universal*, wounded the *National Church of England* in that very Part of her Honour, whereof she is so tender? Because every Part of a Society is a Sharer both in the Honour and Dishonour of the whole; and the *Authority of a National Church* will make but a mean Figure in the World, when that of the *Catholick or Universal Church* is represented under a contemptible Character.

But the *Bishops of every National Church* are chiefly concern'd in this Matter. Because the *Ecclesiastical Authority* is unquestionably lodg'd in the *Episcopal Order*, whom God has charged with the Government of his Church. Act. 20. v. 28. What will then the *Bishops of the Church of England* think of a Man, who even reproaches his Adversary for maintaining *this Authority*, and requiring a Submission to it according to the Doctrine of St. Paul? Heb. 13. v. 17. What will they think of one, who will not allow them to act as *Judges* in Controversies of Faith, or as *Guides* of the Faithful, but barely as *Witnesses*, when they declare the *Revelation* of any doctrinal Point? p. 9. For is not this divesting them of the *Authority*, which God has put into their Hands?

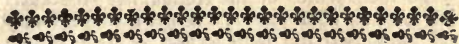
The 20th *Article of Religion* declares, that the *Church has Authority in Controversies of Faith*, and the undeniable Consequence of it is, that she is a *Judge and Guide* in such Controversies. But what do's the Article

ticle mean by the Word *Church*? Do's it mean the *Lay-flock*? No surely; for these have no *Authority in Controversies of Faith*. It therefore means the *Governing Part* of the *Church*, that is, the *Clergy only*. Tho' Mr. Trapp has, p. 10. reproach'd his *Popish Adversaries* for taking the Word *Church* in this Sense. But it means principally the *Episcopal Order*, whose *Authority* is therefore directly struck at by him, when he asserts, as he do's p. 9. that the *Authority of the Catholick Church in declaring the divine Inspiration of Scriptures is no more than the Authority of a Witness to a Matter of Fact*. That is to say, no *Authority at all*. Because *witnessing* barely as *witnessing* is no Exercise of *Authority*: and the Difference between *deciding* and *witnessing* is obvious to common Sense. Nay Mr. Trapp himself in the 5th and 6th Distinction of his *Clue*, which mark out the Difference between *Testimony* and *Authority*, and the Difference between a *Guide* and a *Witness*, and which he there promised to make Use of perpetually, has sufficiently intimated his Intention of stripping the *Catholick Church* of the *Authority* of a *Judge* and *Guide* in *Controversies*, and leaving her no other Part to act than that of a *Witness*. So that it was not a passing Thought or Inadvertency, but a premeditated Design from the very Beginning to run down the *Church's Authority*, and in Consequence to humble the *Bishops*, in whom that *Authority* is lodg'd by God himself: and this Mr. Trapp thought necessary in order to answer the Author's first *Dialogue*, the Contents whereof are the general Grounds of the *Catholick Faith*: and as the *Authority* of the *Catholick Church* is the strongest Bulwark of the *Catholick Faith*, the Author's main Drift throughout that *Dialogue* is to maintain that *Authority*, as he is expressly reproach'd by Mr. Trapp.

But this Enemy of *Authority* go's still further in his pious Endeavours to make the *Church*, that is to say, the *Bishops*, who are her *Representatives* in all Debates, wherein the *Catholick Faith* is concern'd, appear



pear as despicable as is possible. For has he not just now told us, that the *Universal Church*, even as understood in the *Protestant Sense*, when she appears as a *Witness* to *Facts* proving that such or such *Points* are reveal'd *Truths*, must lay aside her *Character* of most illustrious, and her *Character* of *Churchship* itself? Nay has he not explain'd himself upon this Head yet more fully, p. 10. where after having p. 9. stripp'd the *Church* of her *Judicial Authority*, and brought her down to the low Condition of a bare *Witness*, he tells his Readers, that even in witnessing that *God* has reveal'd, &c. the *Church* do's not act in her *Spiritual Capacity*, or more plain'y 'tis not the *Church* as *Church*, but the *Body of Christians* consider'd too not as *Christians*, but as *rational honest Men*. Miserable *Church*! Miserable *Bishops*! who have no *Authority* to act as *Judges*, no *Authority* to define what are reveal'd *Truths*, what not; and as *Witnesses*, are no better than honest *rational Coblers* or *Porters*. Will the *Bishops* of *England* relish this levelling *Doctrine*? Will they suffer themselves to be thus thrown by one of their own *Ministers* into the Rubbish of the very meanest of their *Lay-Subjects*.



## SECT. XXI.

The Author falsely accused of running round  
in a *Circle*.

**M**R. Trapp labours hard p. 37 and 38 to prove, that the Author runs round in a *Circle*. The Piece accused of this Absurdity is as follows.

P. These

P. These, I say, are *Facts*, which have the *Testimony* of the Church of Christ in all Ages, that is, of the most credible and illustrious Body or Society of Men to vouch for the **TRUTH** of them.

G. I own, Sir, these are an unanswerable Proof of the Truth of Christianity in general; [Mr. Trapp says they undermine it] but what is this to the Point in Question?

P. Very much, Sir: for they fully shew the Weight of the Testimony and Authority of that illustrious Body or Society of Men, which we call the Catholick Church of all Ages: In a Word, they shew her to be a Society so very sacred, that her Testimony in any Age is a sufficient Evidence to make us reasonably believe those Things reveal'd, which she proposes as reveal'd Truths.

This is the Piece, which Mr. Trapp says is such an Example of Running round in a Circle, as he believes can hardly be equall'd. But we shall soon see, whether we are indebted to his profound Penetration or profound Ignorance for this wonderful Discovery.

An Argument is then call'd by Logicians a vicious Circle, when two Propositions prove each other reciprocally, and neither of them can be proved but by it's own Conclusion. All then we have to consider is, whether this be the Case we have before us.

To these Words of the Author, they [the Facts just mention'd] fully shew the Weight of the Testimony and Authority of that illustrious Body or Society of Men, which we call the Catholick Church: Mr. Trapp answers very smartly thus: They shew the Weight of the Testimony of the Church! He has all along been proving, that the Testimony of the Church proves the Weight of them. That's false; and being so spoils the Circle to all Intents and Purposes. I prove it to be false, because the Facts here spoken of were never so much as mention'd before. How then can it be true, that the Author has been all along proving, that the Testimony of the Church proves the Weight of them? The Facts, which prove the Church to be the most credible and illustrious Society upon Earth, are wholly different from those

those that are attested by her, as such a Society: as will appear more fully by and by.

Hence it is apparent, that the Author had Reason to add, that *those Facts* (which in Mr. Trapp's Judgment undermine Christianity) *shew the Church to be a Society so very sacred, that her Testimony in any Age is a sufficient Evidence to make us reasonably believe those Things reveal'd, which she proposes as reveal'd Truths:* Here Mr. Trapp asks again very smartly, **THEY SHEW HER!** Yes, Sir, they shew her. For do not such Facts shew a Society to be very sacred both in her Institution and all other Respects, which shew her to be the Depository of all the sacred Truths reveal'd to the Apostles, and her Pastors to be (as S. Paul expresses it) the Ministers of Christ, and Stewards of the Mysteries of God? 1 Cor. C. 4. v. 1.

But, says Mr. Trapp, he has all along supposed her to be a Society so very sacred, and therefore of sufficient Authority to establish those Truths by her Testimony. Now it seems those very Truths attested by her, and receiving their Authority from her, give Authority to her as a Testifyer.

I answer, that the Author has not only supposed but proved the Church of Christ to be the most credible and illustrious Society upon Earth. But how has he proved it? Pray mind this. He has proved it from Facts not as attested by her, but as attested by all Ecclesiastical Writers, and the Voice of whole Christendom. In a Word, he has proved it from Facts of the most publick Notoriety. This Church (says the Author) founded by Christ himself to be our Guide to Heaven; this Church so venerable for her Antiquity, and the lineal Descent of her Bishops and Pastors in the same Communion down from the Apostles; so eminent for her Learning, so respectable for the many crown'd Heads and Nations subdued by her, not by Violence or Force of Arms, but by the Lustre of her Miracles and Holiness of her Doctrine; Finally, so illustrious for the Millions of holy Martyrs and other eminent Saints all nursed in her Bosom. This Church, says he, attests, and has always attested the following Facts, &c.

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Then he proceeds to a Detail of the abovesaid *Facts* attested by her : that is to say, after he has fully proved the *Church of Christ* to be the most *credible* and *illustrious Society* upon Earth from the *Motives of Credibility* here reckon'd up by him. And can it be denied, that the *illustrious Character* of the *Church* being thus established by the *Motives of Credibility*, her *Testimony* is a legal and sufficient Evidence for the Truth of the *other Facts* attested by her ? But who can help it if Mr. Trapp be so blinded with Prejudice, that he cannot distinguish between *Facts* and *Facts* ? That is, between *Facts* proving the *Church* to be a *credible* and *illustrious Society*, and *Facts* proved from her *Testimony*, as *she is such a Society* : whereas they are plainly distinguish'd in the Author's Discourse, and both the one and the other placed before him, not at a Distance, but in the very same Page of his Book.

All this notwithstanding Mr. Trapp (according to his laudable Practice when he trifles most) cries *Victoria*, p. 38. *If this, says he, be not round and round in as true a Circle as ever was described, I never saw a Circle in my Life.* For my Part, I see nothing that runs round and round but Mr. Trapp's Head turn'd with the *Circles* of his own Imagination. Nay, I really believe he is as ignorant of the true State of the Question relating to the *Circle* as my *Lord-Mayor's Sword-Bearer*. But if he has a Mind to be better inform'd, I recommend to him a little Book, entitled, *The Rule of Faith* ; where immediately after the *Preface* to the 2d Part, he will find the Question fully treated from p. 76 to p. 89. in Answer to Dr. *Stillingfleet*, who, as he was a most exquisite *Puzzle-Cause*, as well as pleasant Droll, was probably the first Inventor of this ingenious *Magical Circle*, wherein poor *Papists* are forsooth condemn'd to dance eternally round : tho' the Author of that Book has shewed, that they have no fewer than *five different Ways* to get out of it. I only add, that if any Thing



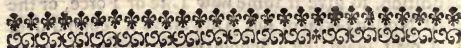
new were offer'd in Reply to the many solid Answers long since made to it, the frequent Repetition of it would be excusable : but to have the same stale hackney Topic without any Improvement or Addition, to give it some new Life or Force, or the least Notice taken of our Answers to it, conn'd over and over again like a School-Boy's Lesson, is really insupportable.

But let that be as it will, the Author's Discourse has not the least Appearance of a *Circle* in it, that is, of what *Logicians* call a *vicious Circle*. He begins with establishing the *Credit* and *Weight* of the *Church's Testimony* from the *Motives of Credibility*, that is, from *Facts* not proved from the *Church's Testimony*, but from the unanimous Agreement of Ecclesiastical Writers, their publick Notoriety, and the Voice of whole Christendom : and this alone suffices to let us out of any Circle objected against us, as I have already observed. The Author having thus establish'd the Credit of the *Church's Testimony* as an *illustrious Society*, brings her in as a legal and unexceptionable Witness to the Truth of *Facts*, which prove her to be the *Depository* of all the *sacred Truths* reveal'd to the *Apostles*, and her *Pastors* the *Stewards* of the *Mysteries* of God, and concludes from it, that her *Testimony* is at all times a *sufficient Evidence* to make us reasonably believe those things reveal'd, which she proposes as reveal'd Truths. If this be not fair arguing, I know not what is : unless it can be said, that when a Person or Society, the Credit of whose *Testimony* is already fully establish'd, witnesses *Facts* of such a Nature, as give still a greater Force and Weight to his *Testimony* ; unless, I say, it can be said, that in this Case to prove the Truth of those *Facts* from his *Testimony* is proving a thing by itself; and Running round in a *Circle*, which is most highly absurd. But will not all the good old Wives of the two united *Parishes* stare, when they hear their Reverend Minister talk of *Circles* ! I wish they may not suspect him to be a *Conjurer*. But

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I can safely assure them, that Mr. Trapp is no Conjuror, nor in any apparent Danger of ever being one.



## SECT. XXII.

### Remarks upon Mr. Trapp's Answers to the concluding Part of the *Author's Second SECTION.*

**I**N my 19th Section I took Notice of Mr. Trapp's *Seven-fold Repetition* of that wretched evasive Shift of altering the State of the Question by removing it from the *Catholic Church in general* to the *particular Church of Rome*, and referr'd my Readers to the several Answers I had before made to it: tho' it be in Reality such trifling Stuff, as deserves not one serious Answer. But Mr. Trapp finds it so useful nay necessary for his Purpose, that he can no more be without it, than he can be without Shoes to his Feet, or a Shirt to his Back; and so we have it again five Times repeated in his Answer to the concluding Part of the *Author's Second Section*.

To the Author's saying, that we have the same Testimony or Authority for the Revelation of Transubstantiation, Purgatory, &c. as we have for the Divine Inspiration of Scriptures, Mr. Trapp answers thus, p. 39. For the latter we have the Testimony of the Church Universal: but for the former we have only the Church of Rome witnessing and judging in her own Cause, in direct Opposition to the Testimony and Authority of all other Churches. I have already observed, that nothing is so bold and confident as Ignorance: and tho' Mr. Trapp has already

ready furnished us with many flagrant Instances of the Truth of this Observation, he has here even out-done himself.

But since the Doctrines of *Transubstantiation*, *Purgatory*, &c. are all upon the same Bottom, and *Transubstantiation* is that *Papish* Article, which Mr. Trapp quarrels most with upon all Occasions, and regards as the most defenceless amongst them: I shall therefore, to avoid both Prolixity and Confusion, confine my Remarks upon his Answer to that Article alone, and endeavour to give some Check to this positive Gentleman's Assurance, by shewing, that this very Article has nothing less than the *Testimony* and *Authority* of the *Church Universal* to support it: In order whereto I shall lay down two Principles, which I think are incontestable. *First*, that the Body of *Catholick Bishops*, when assembled in a *General Council*, are the *Representatives* of the *Church Universal*, as the Body of the *English Bishops*, when assembled in a *National Council*, are the *Representatives* of the *Church of England*. And *2dly*, that the *Decisions* of the *Representatives* of the *Church Universal* are the *Decisions* of the *Church Universal*; Just as the *Laws* made by the *Representatives* of the *British Nation* are the *Laws* of *Great Britain*.

This being premised, I must give Mr. Trapp to understand, that in the Year 1215, that is, three hundred Years and upwards before the very Beginning of the *English Reformation*, there was held a *General Council*, commonly call'd the *Great Lateran Council*, in which there were present *four hundred and twelve Bishops*, amongst which were the two *Eastern Patriarchs* of *Constantinople* and *Jerusalem* in Person, and the other *Patriarchs* of *Alexandria* and *Antioch* by their *Deputies* or *Proxies*: besides the *Embassadors* of the *Emperors* of the *East* and *West*, and of several *Kings* and *Sovereign Princes* of *Europe*. In this Council, which was one of the most numerous that ever was, it was defined, that the *Eucharistical Bread and Wine* are, by Virtue of the Words of Consecration,

fecration, *changed into the real Body and Blood of Christ*; and the Word *Transubstantiation* was adopted as a proper Term to express that *Change*, in the same Manner as the Word *Consubstantial* was adopted by the great *Nicene Council* to express the ancient Doctrine of the Church concerning the *Divinity of Christ*, and *Equality of the Son to the Father*: and both the one and the other were made choice of by the Church to distinguish orthodox Believers from heretical Dissenters.

Let us now see how Mr. Trapp will make good his bold Assertion, that *we have not the Testimony and Authority of the Church Universal for the Doctrine of Transubstantiation, but only the Church of Rome witnessing and judging in her own Cause, in direct Opposition to the Testimony and Authority of all other Churches.* Which is plainly the same as to say, that we have only the Testimony and Authority of the particular Church of Rome as distinguish'd from all other Churches. Now I presume Mr. Trapp will grant, that there was a Church Universal or Catholick Church in Being, when the *Lateran Council* was held: for if there was not, the 9th Article of the Creed was then false, which I believe he will not venture to say, as bold a Man as he is. But if there was such a Thing as a Church Universal or Catholick Church then in Being, I ask, whether the *Lateran Council* was the Representative of that Church or not? If it was, it follows, that the Doctrine of *Transubstantiation* was witness'd and defined by the Church Universal, and not by a particular Church only, in direct Opposition to the Testimony and Authority of all other Churches. But if it was not, Mr. Trapp is bound to bring us acquainted with some other Body of Orthodox Christians, which were at that Time the Universal or Catholick Church, and were not represented by the Bishops of that Council. But I fear he will be forced to look for them either in *Terra Incognita*, or the *World of the Moon*.

If Mr. Trapp alledges, that the *Lateran Council*, tho' never so numerous, was a *Popish Council*, in which



which the Pope himself presided in Person, and was therefore the *Representative* only of the Church of Rome, but not of the *Church Universal*; I answer, that as to the Pope's presiding in Person, if that be a legal Exception against it's having been a *General Council*, or the *Representative* of the *Church Universal*, it will follow, that the *four first General Councils*, acknowledged as such by the Church of England, must likewise be struck out of the Catalogue of *General Councils*: for tho' the Pope presided not in them in Person, he presided in them by his *Legates*, which is equivalent: and all these Councils were likewise *Judges in their own Cause*, as all *Supreme Tribunals* are, from which there is no Appeal: tho' Mr. Trapp looks upon this as a weighty Objection. But it was the Objection of the *Arians*, the *Macedonians*, *Nestorians*, and *Eutychians* against the *four first General Councils*: as it was likewise the Objection of the *Arminians* against the Synod of Dort, held An. 1618. These Gentlemen protested against the Legality of that Synod chiefly upon Pretence, that the principal Members of it were *Parties*, and therefore unqualified to be *Judges in their own Cause*. But their Plea was unanimously over-ruled by the Synod: and the Reason given by the *English Divines* there present for rejecting it as frivolous is remarkable: For, said they, if it be allow'd, it will utterly overthrow the Authority of the first four General Councils.

I add, that if the *Lateran Council* was a *Popish Council*, the Reason must be, because *whole Christendom* was then drown'd in *Popery*; and if it was the *Representative* of the Church of Rome, many will be apt to infer, that the *then Church of Rome*, that is to say, that *Body of Christians*, who were then in Communion with the *See of Rome*, was the *Church Universal*; which will not make for Mr. Trapp's Cause.

The Consequence of all is, that we have the same Testimony and Authority for *Transubstantiation*, &c. as we and *Protestants* have for the *Divine Inspiration*

*Inspiration of Scriptures*: that is, the Testimony and Authority of the *Church Universal*; which is precisely the Point the Author undertook to prove, and has effectually proved.

Mr. Trapp's 40th Page has nothing material in it but a Repetition of what I have now answer'd. In the next Page he falls a railing at the *Church of Rome*, and tells us, that *she is the falsest Witness, the most corrupt Judge, and blindest Guide upon the Face of the Earth*. But besides that we have nothing but Mr. Trapp's Word for it, which is not worth a Button, the *Church of Rome* is wholly out of the Question. For the Author speaks of the *Church Universal*, which he says *is appointed by Christ to be our Guide, and may be securely rely'd upon*. So that this Answer of his, viz. *if by the Church be meant the Church of Rome*, is as impertinent as his Reflections upon that Church are scurrilous, and favouring strongly of Passion.

But tho' this same impertinent and frivolous Answer be repeated thrice in the two following Pages, and is his constant Refuge, whenever he finds himself in Distress, yet in one of them, viz. p. 42. he has the Condescension for once to take the Question by the right Handle, and writes thus: *If by the Church be meant the Universal Church or Catholick Church truly so call'd, I answer first, even she is only a Guide in Subordination to the Scriptures*. This is again confounding the Notion of a Rule with that of Guide, and he repeats it again, p. 43. So that one Answer will serve both. I say then, that the *Church* is the *Guide*, but the *Word of God* is the *Rule* she go's by: and the Difference between them is the same as there is between the *Law* and the *Judge* that interprets it, or pronounces Sentence according to it; as I have already observed §. 19. to which I refer the Reader.

He go's on thus: *And if she [the Catholick Church truly so call'd] should teach any Thing PLAINLY CONTRARY TO THE PLAINEST SCRIPTURE, or to REASON, or to OUR SENSES, it ought to be rejected*. He repeats the same more fully

ly thus in the following page: *If she did* (that is, if the Catholick Church truly *so call'd* should declare any Articles, but what are in *Scriptures*, to be reveal'd Truths) the Protestant would not act incoherently in not believing them, especially if they were contrary to *Scripture*, or to Reason, or to our Senses. Because one may rationally rely upon a Person or Number of Persons, when they affirm nothing but what is rational, and yet not rely upon them in what is IRRATIONAL, IMPIOUS, AND ABSURD. The same Answer is repeated in Substance, p. 45, 46. So that my Remarks upon the Piece before us will be a sufficient Answer to those two pages.

First then, as to what he says concerning the Church's teaching any Thing contrary to our Senses, enough has already been said in my 10th Section, where it is fully shewn, that the *Scripture* itself teaches many Things as contradictory to our Senses as Transubstantiation itself, which is here pointed at. So that besides the coarse Compliment Mr. Trapp here makes to the Catholick Church in asserting, that we must trust her no farther than we can see, and so far we would trust the vilest Creature upon Earth, he must likewise resolve to reject the plainest *Scriptures*, when they relate Facts, in which the Senses of those, who could bear, see, and feel as well as Mr. Trapp can, were contradicted in the same Manner as ours are in the Mystery of Transubstantiation. For Proof whereof I refer the Reader to the abovesaid 10th Section.

2dly, As to what he says concerning the Church's teaching any Thing contrary to Reason, since he has already told us, p. 22. that whatever is SEEMINGLY contrary to Reason, is REALLY contrary to it, as to him, to whom it so seems, I fear he will likewise be obliged to reject the sacred Mystery of the B. Trinity, because nothing can be more seemingly contrary to Reason than that three are one, as that Mystery is express'd by S. John 1 Epist. C. 5, v. 7. Whoever therefore makes his own private Reason the Rule

and Standard of his Faith, and judges every Thing that is *seemingly* contrary to Reason, to be *really* contrary to it, cannot possibly believe this Mystery : And Mr. Trapp's saying, that *if the Church should teach any Thing plainly contrary to Reason, it ought to be rejected*, brings in Effect all the sublime Mysteries of Faith to the Test of *private Reason*, and is but a Confirmation of his former mad Declaration, viz. that tho' the *Universal Church* should define any Thing to be an *Article of Faith*, nay tho' he should find it in express Terms in the Bible, and even see a dead Man raised to Life in Testimony of it, he would not believe it, *if he judg'd it to be impossible in Reason and Nature*.

But I observe 3<sup>dly</sup> and chiefly the injurious Character, under which the Church of Christ is here represented : for the Reader must not forget, that Mr. Trapp speaks here of the *Catholick Church truly so call'd*; and 'tis of this Church he tells us, that we *must not rely upon her, if she should teach any Thing PLAINLY CONTRARY TO THE PLAINEST SCRIPTURES, or what is IRRATIONAL, IMPIOUS, AND ABSURD*. I grant the Proposition is true in itself : but the Supposition it implies is *injurious* in the highest Degree to the Church of Christ, because it represents her as capable of teaching Doctrines not only *plainly contrary to the plainest Scriptures*, but what are in themselves *irrational, impious, and absurd*.

How contrary is this to the noble Idea S. Paul had of her, when he represented her to the Ephesians as the *chast Spouse of Christ*. *Husbands*, says he, *love your Wives, even as Christ also loved his Church, and gave himself for it, that he might sanctify it, and cleanse it with the Washing of Water by the Word*. Ephes. 5. v. 25, 26. And soon after speaking of the indissoluble Tie of Marriage adds, *This is a great Mystery, but I speak concerning Christ and the Church*. v. 32. Alluding to which S. Cyprian de Unit. Eccl. writes thus : *The Spouse of Christ cannot be an Adulteress, she is incorrupt* and



and pure. But Mr. Trapp supposes her capable of turning the most *profligate Adulteress*, by abandoning the Word of God; apostatizing from the Faith once deliver'd to the Saints, and falling into the most *absurd and impious Errors*. Very strange, that the *Catholic Church truly so call'd* (for 'tis of her he speaks) should be capable of such an *Apostacy*! Is it then possible that the *Creed* should ever be *false*? Or will it not be false in the Case supposed! Will the *Catholic Church* be *holy*, if she falls into *irrational, absurd, and impious Errors* against the *plain Word of God*? Will she be the *Communion of Saints*, if she imposes on her Children *Doctrines*, which must unavoidably lead them to eternal *Damnation*? Is this the Church, which he who *refuses to hear*, shall be reputed as a *Heathen and Publican*? In a Word, is this the Church, whose *Voice* Christ has commanded us to hear with the same *Respect*, as if himself spoke to us! *He who hears you, hears me, and he who despises you, despises me.* Let Mr. Trapp extricate himself as he can out of these Difficulties. But I fear he will repent his having quitted his old *Entrenchment* of the Author's pretended Meaning of the *Church of Rome*, and ventured to appear in the open Field of the *Catholic Church truly so call'd*; where he will always find a formidable *Enemy*, the *Apostles Creed* itself, in his Way.

SECT. XXIII.

Remarks upon Mr. Trapp's Third Section.

MR. Trapp has been very obliging to the Publick in being very short in his Answer to the  
 T 2 Author's

Author's Third Section: but he would have obliged them much more, if he had said nothing at all. For Silence is always better than saying nothing to the Purpose. And pray what can be objected to the Purpose against a Discourse, the whole Subject and Tendency whereof is to shew, that *Faith depends in a different Manner on the Testimony of God, and the Testimony of Men?* Can either Catholick or Protestant question this Truth? Yet Mr. Trapp thinks it an Act of Grace to have pass'd over some Part of it. *All in this*, says he, *and the next Page I pass over, as being partly answered already; and partly nothing to the Purpose: tho' had I a Mind to be critical, I could easily point out some Inaccuracies, not to say Absurdities in it.* p. 47. This is to let his Readers know what mighty Feats he could have done, if he had been so disposed; and how good-natur'd an Adversary Mr. Trapp is, as it appears indeed in all his Writings. We may therefore be sure, that what follows is a Confutation of some unpardonable Absurdity or Blunder, which he could not possibly pass over. Let us see what it is.

The Author writes thus, p. 17, 18: *But because the Divine Testimony or Revelation is not Self-evident, therefore to render our belief of it rational, it is necessary to depend upon the Church's Testimony to inform us, what those Truths are, which were reveal'd to the Apostles, and by them committed as a sacred Trust to their Successors, in Order to be handed down to us from Age to Age.* Thus far Mr. Trapp has generously pass'd over, and only animadverted upon the Piece immediately following. For the Author goes on thus: *For this Reason S. Paul says that Faith comes by Hearing. Rom. 10. v. 17. to wit, by Hearing the Voice of the Church appointed by God to be our Guide. For unless we hear the Voice of the Church speaking to us by the Mouths of her Bishops and Pastors, how shall we know what are reveal'd Truths, what not?* To which Mr. Trapp answers thus: *No doubt ordinarily speaking Faith comes by Hearing: and by Reading likewise. For I hope the Gentleman will not say that*

that the *Apostle* by mentioning one, intended to exclude the other. The Church too (ordinarily speaking) that is, her *Bishops and Pastors* are to be heard. But it is possible that Faith may come without Hearing, i. e. by Reading only. P. 47, 48.

To say nothing of Mr. Trapp's Observation, that the Church too is to be heard ordinarily, which is the same as to say, that *Christ* too, who commands us to hear the Church, is to be obey'd ordinarily; I really believe, that many, upon reading this Answer, will be puzzled to judge, whether it was intended for a Confutation of the Author, or a Banter upon St. Paul. What Pity is it, that when the Apostle wrote his Epistle to the *Romans*, he had not a Friend about him to revise it, and put him in Mind, that Faith may come without Hearing, that is, by Reading only, and so advise him to correct his unlimited Expression.

Leaving however S. Paul's Text to defend itself, I shall only say a Word or two in the Author's Behalf, by observing, that the Word *Hear*, and *Voice*, and such other Words are often used in Scriptural Language, as well as common Discourse, in a Metaphorical Sense, as in this celebrated Text, *He who will not HEAR the Church, shall be reputed, &c.* that is to say, *He who will not submit to the Church's Decisions*, when sufficiently proposed to him: As on the contrary a Person that receives the Church's Faith by submitting to her Decisions, whether declared to him by the Mouths of her Pastors or in Writing, is properly said to hear her Voice. And thus all Faith comes by Hearing. Tho' indeed S. Paul's Words may be literally understood of the first Christian Converts, whose Faith came by hearing the Apostles preach, before any of the Canonical Books of the New Testament were written.

To the Author's Question, *For unless we hear the Voice of the Church speaking to us, how shall we know what are reveal'd Truths, what not?* Mr. Trapp answers thus:

thus : By Reading the Bible, and considering the Evidences, which proves it to be the Word of God. But what is this Evidence ? Let us once more hear S. Augustin speak : I would not believe the Gospels themselves (to be the Word of God) unless the Authority of the Church compell'd me to it. It was therefore the Voice of the Church, which induced him to believe, that the Divine Inspiration of Scriptures is a reveal'd Truth. After this great Doctor let us hear an eminent Divine of the Church of England speak ; I mean Dr. Cosin, who writes thus concerning the Number of Canonical Books, p. 5. For which, says he, we have no better, NO OTHER external Rule or Testimony to guide us than the CONSTANT VOICE of the Catholick and Universal Church, as it has been deliver'd to us from Generation to Generation. N. B. that neither of these Writers call'd to their Aid the Testimony of Mr. Trapp's Turks, Jews, or Heathens. And indeed who amongst these ever gave Testimony in Favour of the Canonicalness or Inspiration of the New Testament ? If therefore we must rely entirely upon the Church's Testimony and Authority for the Bible itself, Mr. Trapp's referring us to the Bible in Answer to the Author's Question, *How we shall know what are reveal'd Truths, what not,* is a meer shuffling Evasion ; and the Author's Assertion, that Faith comes by hearing the Voice of the Church, remains unanswered.

The rest of Mr. Trapp's third Section contains nothing but a Repetition of two stale Objections already fully answered. The first relating to the Circle answer'd §. 21. and the second relating to implicit Faith answer'd §. 2. §. 4. §. 5. What he says of the Circle confirms me still more and more in my Opinion of his being an utter Stranger to the true Sense of the Question relating to it : nay he professes himself to be so dull as not to see any difference between proving the Church's Infallibility from her Testimony consider'd as infallible, and proving it from her Testimony consider'd barely as she is an illustrious Society ;

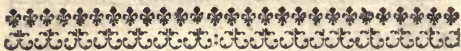


ty; that is, without any Regard to the *Promises of Infallibility* made to her: And surely a Person, who can see no Difference between these two, is incapable of being satisfied with any Answer.

As to *implicit Faith*, he attacks the Author with a Dilemma thus: *Is the Church's Authority (whether she be consider'd as infallible or no) to be absolutely AND IMPLICITLY submitted to, when she declares reveal'd Truths, and among the rest her own Infallibility, or is she not? If not, there is an End of what our Author has been labouring all this while, and indeed of the whole Popish Cause.* I need not quote any more, because I answer directly in the Negative, to wit, that the Church's Authority is not to be submitted to absolutely AND IMPLICITLY. Because no other Submission is required of the Faithful, but what is highly reasonable, that is, grounded upon *solid Motives*; and a Submission grounded upon *solid Motives* cannot be called an *implicit* or *blind Submission*, which are the same. All this the Author has demonstrated principally §. 4th and 5th.

Hence it is plain, that it do's not follow from my answering in the Negative, that all is here *undone*, what the Author has been doing all the while, or that the whole Popish Cause is here given up. But it only follows from it, that Mr. Trapp is a most eminent Trifler; and that as just now he could not see the Difference between a Circle and *no Circle*, so here again he cannot see the Difference between reposing an *entire Confidence* in a Guide, when Reason convinced by the *strongest Motives* prompts us so to do, and following him *implicitly* or *blindly*; which is the very Reverse of the other. And so Mr. Trapp's Question towards the End of his aforesaid Page 51. viz. *What do's entire mean less than absolute and implicit*, is answer'd. I only add, that the Word *absolute* is equivocal, and either may or may not signify any more than *entire*: but *implicit* go's a great deal farther; because to act *implicitly* is always taken for the same as to act *blindly*; and

and it can never be the Duty of a *rational* Creature to act *blindly*, for then it would be his Duty to act *unreasonably*, which is impossible: and so I take my Leave of Mr. Trapp's third *Section*.



## SECT. XXIV.

Remarks upon Mr. Trapp's Answer to the  
Author's Fourth Section concerning  
INFALLIBILITY.

**M**R. Trapp is in a very angry Mood, I may say Passion, for eleven Pages together (that is, from page 53 to page 63 inclusively) at the Author's *Preamble* of his Proofs of the Church's *Infallibility*. He accuses him first of *Scurrility*: If he had said, *Sharpness* in some Expressions, he would not have wrong'd him. But I conceive there is some Difference between *Sharpness* and *Scurrility*; for I have read many Pamphlets that were *sharp* and *cutting*, tho' not *scurrilous*. I have likewise heard of *cutting an Adversary's Throat with a Feather*; tho' Mr. Trapp seems to take more Delight in doing it with a *Butcher's Knife*: and has taken Care, by Way of Apology, to let his Readers know, that *the roughest Words were not made a Part of Language for nothing*.

After that he is very angry with his Adversary for accusing the *first Reformers* of *Prejudice* and *Self-Interestedness* in their unanimous Agreement to run down the Church's *Infallibility*: and this he calls a *tedious and most impertinent Declamation about Prejudice*  
and

and Self-Interest. But under Mr. Trapp's Favour, I think it is very *pertinent* to the Author's Purpose by Way of *Preamble*, and therefore not *impertinent*.

But his Way of retorting is somewhat extraordinary, *It is easy*, says he, *for them to say this; and full as easy for us to say, that it may with great Advantage be retorted upon themselves; that we, as to this Matter, are as free from the Guilt here charged upon us, as they are deeply involved in it; and that nothing but the blindest Prejudice, or the strongest Attachment to worldly Interest could prevail with them to maintain so senseless and so ridiculous a Notion.* p. 53. I hope Mr. Trapp do's not speak here of *English Roman Catholicks*, for whom alone the Author wrote his Book, and who can surely have no *worldly Interest* at Heart in continuing what they are: nay, would deserve to be begg'd for Fools, if Conscience would permit them to conform to the Religion establish'd by Law. This Part therefore of the Charge cannot be retorted upon us: and as to our being under the *blindest Prejudice*, as Mr. Trapp is pleased to tell us, that *Prejudice* must be very *blind* indeed, which cannot be cured by Sufferings on the one Hand, and the most inviting Allurements of Ease and Plenty on the other. These are most certainly an admirable *Antidote* against *Prejudices*, and the best *Specifick* in the World for their Cure. So that 'tis very strange, that our *English Catholicks*, who have a Feeling of Sufferings, and know the Convenience of Ease and Plenty as well as their Fellow-Mortals, should readily submit to the heavy Yoke of double Taxes, and the Forfeiture even of their Birth right in many Cases, and choose to be excluded from all Employments, both *Military* or *Civil*, and all Preferments either in the Church or State, rather than conform, if they had nothing to hinder them from so doing but meer *Prejudices*, and those too grounded upon the *most senseless and ridiculous Notions*, as Mr. Trapp is pleased to represent them. But enough of this.

In the same Preamble the Author writes thus : *It is no Wonder that all the Reform'd Churches, tho' disagreeing in many other doctrinal Points, join'd unanimously in opposing the Church's Title to Infallibility, because their ALL was at Stake in this Controversy.* To which Mr. Trapp answers thus, p. 54. *Be it so. Is it not their ALL to defend it?* No, Sir, it is not; the Difference is plain: because the Faith of an infallible Church is irreformable, as is manifest to common Sense; and by Consequence all the Reform'd Churches lose their Cause of Course, if the Church of Christ be proved to be infallible; and so their All was at Stake in this Controversy. But the Church of Christ would always have been the Church of Christ, and always have had the Authority of the Church of Christ, tho' no Promise of Infallibility had ever been made to her: and therefore her All was not at Stake in defending it.

I shall here add the excellent Words of the Author of the *Church of Christ shew'd*, 2d Part, Ch. 3. §. 3. p. 207. "The Catholick Church, says he, has a double Authority; one, as she is an illustrious Society, and the Church of Christ; another, as by his peculiar Promise, she is the Pillar and Ground of Truth; that is, infallible in Points of Faith, and Controversies of Religion. But tho' he had not given her this Privilege, she would yet have been the most illustrious Society upon Earth, because she would have been his Church, One, Holy, Catholick, and Apostolical (with a lawful Mission and continual Succession from the Apostles) awarded on every Side with the Writings of the Holy Fathers, as with a thousand Bucklers and Shields of mighty Men; with many thousands of Martyrs, and with unquestionable Miracles. A Society in fine so very sacred, that her Testimony, if not manifestly disproved, would have been Evidence enough to make us reasonably believe those Things reveal'd, which she should propose as reveal'd Truths.

N. B.



N. B. That I wave saying any more in Defence of the Author's Preamble. *First*, because the positive Proofs of the Church's Infallibility have no Dependance on it; but chiefly, because the Author has touch'd passingly in it upon the Argument, which has given *Offence*; and no Provocation either of Nonsense or bad Language shall make me change my Resolution of not meddling with that Subject, as I must have done in some Measure, if I had continued my Remarks upon Mr. Trapp's Answers to that Piece. So leaving his undecent as well as injudicious Railings to the Censure of the Publick, I come to p. 63, where he repeats the Author's concluding Words of the Preamble, which are as follows: *The Texts are clear and strong, and must be tortured in the most unmerciful Manner, or read backwards to discover any Thing in them but the Church's perpetual Infallibility settled upon the most solid Foundations.* Then follow immediately the Author's Proofs from those Texts.

But before I proceed to any particular Remarks upon Mr. Trapp's Answer to this Passage, I observe in general, that no Man has labour'd more effectually to prove the Truth of the Author's Assertion, than Mr. Trapp himself: for never were there any Texts more *unmercifully tortured* than those, which the Author has alledg'd for his Proofs, are tortured by Mr. Trapp, as will be fully proved in the following Section. He begins his Answer thus: *These Words are introductory to his Scripture-Proofs of the Church's Infallibility: meaning too, as every where else, the Church of Rome.* This is the *Six and twentieth* Repetition of the old School-boy's Topic. But let us hear him out: *If these Proofs (says he) are irrefragable, let this big Talk pass unreflected upon. But if on the contrary there be the LEAST GLIMPSE of an Argument in them: If the Texts alledg'd be alledg'd MOST IMPERTINENTLY, and have no more to do with the Matter in Dispute, THAN THE FIRST VERSE OF GENESIS HAS WITH TRANSUBSTANTIATION; all which I undertake to prove immediately, then his Charge*

of Torturing and Reading backwards returns upon himself. All this Apparatus is nothing but empty Swaggering, and the Perfection of Impudence, which deserves any Sort of Treatment almost that can be named, rather than an Answer.

I have the Charity to think the poor Man was in some very great Disorder when he wrote this Piece : All this Apparatus, says he, is nothing but empty Swaggering. For my Part, I see neither the Solemnity of an Apparatus, nor the Excesses of an empty Swaggering in the Author's Words ; because nothing is more common among Controvertists, than to say that Texts, which appear to them clear and plain, cannot be answer'd without being tortur'd unmercifully, or something equivalent to it. If Mr. Trapp will needs call this Swaggering, I hope at least to convince the Reader, that it is not an empty one ; nay, that it will on the contrary be fully justified by Mr. Trapp himself, as I have already observed.

But it seems the Author's Passage is not only empty Swaggering, but the Perfection of Impudence. If he had said the Height of Impudence, it would at least have been good English, tho' very bad Language. But be that as it will, the Author will not dispute the Preeminence of that noble Perfection with Mr. Trapp, but yield it up to him as due in all Respects to his Merits. So that he needs not be at a Loss to resolve, what other Treatment instead of an Answer the Author may deserve ; for Reward and Merit ought to go together. I hope however Mr. Trapp do's not mean to threaten his Adversary with *Argumentum baculinum* (tho' it looks something like it) for if he do's, the Author must knock under ; being too near the decrepid Part of Life to enter the List in that Sort of Dispute against a Man of Youth and Vigour, who in all Likelihood is better at managing a Cudgel than an Argument.

Hitherto the Author has been attack'd personally, and the Charge against him appear'd too ridiculous to deserve any other than a jocular Answer. But the other Part of Mr. Trapp's Words calls for more  
serious

serious Reflections. If this unthinking Gentleman had contented himself with repeating the Answers he has borrowed of others, tho' never so much out of the Way, there would have been nothing singular in it. But Mr. Trapp thinks he do's nothing, unless he go's greater Lengths than those who have gone before him, and so overshoots his Mark for the most Part, by being ambitious to out-strip his Predecessors, and say something that may be call'd his own.

'Tis a good Observation of a modern Writer, that *there is a Kind of Characteristick stamp'd upon every Man's Understanding, by which he may be known as well as by his Limbs and Features.* He adds, that certain Writers are often put upon something very ridiculous, thro' the Ambition of appearing what they think SMART. This may be justly applied to Mr. Trapp's injudicious Sallies interspersed throughout his whole Book : in which we are sure to find something not said before. But that Something is for the most Part either nothing to the Purpose, or something so very extravagant, that we may know who is the Author of it as well as we may know an Ass by his Braying.

As for Instance, Mr. Trapp in his Preface writes thus of the whole Body of Catholick Controvertists. *Their Cause, says he, is so very indefensible, that it makes the greatest Men talk ridiculously. The best we can say of their Reasonings is, that they are learned Absurdities.*—There may be much Learning in them, but there is no common Sense. Has any sober Protestant Divine ever writ so extravagantly before him ! But Mr. Trapp thought it to be a high Flight : and without all Dispute expected nothing less than to be cry'd up for it by all the good old Wives of his double Parish for a smart Writer.

Again, those who deny both Transubstantiation and Consubstantiation or Impanation, maintain generally, that *Christ's real Body cannot be in many Places at once.* But no Man before Mr. Trapp was ever so presumptuous as to declare, that *tho' he should see that Proposition in the Bible, or see a Man raise the Dead,*  
and

*and affirm it to be true, he would not believe it. Nay that in this Case he could not be so sure of what he should see with his own Eyes, as he is sure that that Proposition is false. All this we may be sure is Mr. Trapp's own, and he may be known by it as well as by his Limbs and Features.*

In like Manner (to come now to the Piece we have before us) all Enemies of the Church's Infallibility endeavour indeed to the utmost of their Power to give the Texts alledg'd by Catholicks for Proof of it some Turn or other to invalidate the Force of them : and nothing less can be expected from them ; because the whole Superstructure of the Reformation falls to the Ground of Course, unless they can make it appear, that they will bear a different Interpretation from that, in which they are understood by all Catholick Writers. But Mr. Trapp, to keep up to the Character of a *smart* Man, and say something of his own, go's a great deal farther, and tells us, that *those Texts have not the LEAST GLIMPSE of an Argument in them, that they are alledg'd MOST IMPERTINENTLY, and have no more to do with the Matter in Dispute, than THE FIRST VERSE OF GENESIS HAS WITH TRANSUBSTANTIATION.* All which, says he, *I undertake to prove immediately.*

*Quid feret hic tanta dignum promissor biatu?*

*Parturiunt montes, nascetur ridiculus mus.* Hor

A bare Recital of the Texts themselves alledg'd by the Author will shew the Extravagance of this *Bravado*. For in Reality they are best seen in their own genuine Light without any Comments upon them. The Author has omitted the Text of *Isaiab C. 59. v. 21.* as likewise that of *St. Paul, Ephes. 4. v. 11, 12, 13, 14.* tho' they might alone have sufficed to prove his Point, and contented himself with six in all ; one from *St. Paul to Timothy*, and five out of the Gospels. They are as follow. 1<sup>st</sup>. *Matth. 16. v. 18. Upon this Rock I will build my Church,*  
AND



AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. 2ly, *Matth. 28. v. 20. Lo, I am with you ALWAYS, EVEN UNTO THE END OF THE WORLD.* 3ly, *John 14. v. 16. I will pray my Father, and he will give you another Comforter, that he may abide with you FOR EVER, the Spirit of Truth.* 4thly, *v. 26. The Holy Ghost, whom my Father will send in my Name, will teach you ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, which I have said unto you.* 5thly, *John 16. v. 13. When the Spirit of Truth cometh, he will guide you into ALL TRUTH.* And 6thly, *S. Paul's declaring the Church of Christ to be THE PILLAR AND SUPPORT OF TRUTH.* 1 *Tim. 3. v. 15.*

These are the Texts the Author has alledg'd. And can it be said by any Man in his Senses, that they are *most impertinently alledg'd!* that there is not the least Glimpse of an Argument in them, and have no more to do with the Subject in Dispute, than the first Verse of Genesis has with Transubstantiation! How much more judicious would it have been, if he had said, that the Texts have indeed their Difficulty, but are not unanswerable, and that he would answer them in Effect? This he might have said without Prejudice to his Cause: but to bluster after the most exorbitant Manner, and that too entirely *mal a propos*, as will appear hereafter, betrays both a Want of Judgment in the highest Degree, and an Assurance not to be match'd. I shall therefore here make bold to return Mr. Trapp the civil Compliment he just now made the Author, and hope he will not take it ill to be told in his own Language, that this is the very *Perfection of Impudence.*

But to shew, that this is not an *empty Compliment* but a *real Truth*, I only desire the Reader to consider, that Hundreds of Persons eminent for Learning are here thrown into the List of *eminent Blockheads* by this poor Dabler in Controversy. I speak of all those Authors, whether ancient or modern,  
who

who have ever drawn their learned Pens in Defence of the Churches Infallibility; amongst which there are great Numbers admired for their Wit and Erudition even by their profess'd Enemies. Now these agree unanimously in establishing the Doctrine of Infallibility principally upon the Promises of Christ contain'd in those very Texts, which Mr. Trapp rejects with so much Arrogance and Disdain. Very strange! that not one amongst them should have Judgment enough to see the Impertinence, as he calls it, of those Texts! Not one of them Brains enough to see, that there is not the least Glimpse of Argument in them, and have no more to do with Infallibility, than the first Verse of Genesis has with Transubstantiation! How true is the Saying of the abovesaid Writer, that Men are often put upon something very ridiculous thro' the Ambition of appearing what they call smart!

But how shall we bring off even some of the ancient Fathers, who have made Use of the very Texts in Question to prove the Church's Infallibility? Must these also come within the Lash of Mr. Trapp's Pen, and be accused by him of Impertinence in the Application? S. Augustin, Serm. de Symb. ad Catec. writes thus: *After a Confession of the Trinity follows the Holy Church. Here is shewn God and his Temple—which is the holy Church: the One Church, the True Church, the Catholick Church, which fights against all Heresies. Fight she may, BUT SHE CANNOT BE FOIL'D. All Heresies have gone out of her like useless Branches lopp'd off from the Vine. But she remains in her Root, in her Vine, in her Charity. THE GATES OF HELL SHALL NOT PREVAIL AGAINST HER.* Matth. 16. v. 18. Here we have the Church's Infallibility not only asserted by this learned Father, but proved from one of the Texts so despised by Mr. Trapp. But has S. Augustin alludg'd it impertinently?

The same Text is alluded to by S. Cyril of Alexandria, Dial. de Trin. L. 4. where he writes thus: *He gave the Name of the Rock to nothing else but the unshaken*

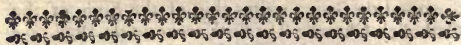
*spoken and constant Faith of the Disciple, on which the Church of Christ is so settled and establish'd AS NEVER TO FALL, but to BEAR UP AGAINST THE GATES OF HELL, and so to remain for ever.*

S. Leo, who presided by his Legates at the fourth General Council, and for his great Abilities is justly surnamed the Great, writes thus of the Faith of the Catholick Church: *This Faith overcomes the Devil, and breaks the Chains of his Captives: this Faith disengages us from the World, and makes Heaven our Abode, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. For God has establish'd it upon such solid Foundations, that neither Heresy can corrupt it, nor Paganism overthrow it.* 'Tis plain, that this eminent Father regarded this Text of S. Matthew as a solid Proof not only of the Church's perpetual Duration (as Mr. Trapp has taken a World of Pains to persuade his Readers) but also of her perpetual Orthodoxy or Infallibility.

Tertullian L. de Præsc. C. 28. has these Words: *What then! Have all the Churches err'd! Was the Apostle of Christ mistaken in his Testimony! Did the Holy Ghost take Care of None to lead them into Truth, BEING FOR THIS REASON SENT BY CHRIST, BEING FOR THIS INTENTION PETITION'D OF THE FATHER, THAT HE MIGHT TEACH THEM ALL TRUTH!* This I think is a plain Allusion to the Texts of St. John alledg'd for a Proof, that the Church Universal cannot err: and would this great Man allude to Texts, that have not the least Glimpse of Argument in them.

This is abundantly enough to give the Reader a true Idea of Mr. Trapp's unparalell'd Assurance in advancing Extravagances, which no Man in his Senses can give into, without taking for granted a Supposition as shocking to common Sense, as if I should suppose, that all the brightest Men in Great Britain are Fools or Madmen. But Mr. Trapp has un-

dertaken to make good his Word; that is to prove, that all the *Texts* in Question are *most impertinently alledg'd*, &c. Let us then see, whether the Performance will answer this ridiculous Boast.



## SECT. XXV.

Remarks upon Mr. *Trapp's* Interpretations of the *Texts* alledg'd by the Author.

I Once intended to have barely referr'd the Reader to the Author of *Charity and Truth* for a satisfactory Answer to Mr. *Trapp's* strain'd Interpretations of the *Texts* in Question, and so save myself the Trouble even of a Transcription. But reflecting with myself, that these Remarks may fall into the Hands of some, who perhaps will never see that other Book, I thought it best for the Convenience of these to transcribe the whole Piece; to which I will not pretend to add any Thing, but only advertise the Reader, that this Author begins with the *Text* of *S. Paul to Timothy*, tho' it be the last quoted in *England's Conversion*, &c. and accordingly the last animadverted upon by Mr. *Trapp*. The other *Texts* are handled in the same Order, as they are placed in the Author's Book.

This being premised, I come now to the Author of *Charity and Truth*, who, notwithstanding his great Learning and Abilities, has been so grossly overseen as to alledge, as *impertinently* as any of his Predecessors, those very *Texts*: and therefore thought himself bound to give some Satisfaction to Mr. *Trapp*.



Trapp. He writes thus, Chap. 3. Quest. 5. p. 134, 135, &c.

“ The Reader, says he, may here expect to see  
 “ the late Exceptions of Mr. Trapp against the Ap-  
 “ plication of the Texts above mention’d. For  
 “ tho’ his most distinguishing Talent is owing to  
 “ *Billingsgate*, and he seems frequently in the argu-  
 “ ing Part scarce to know what he would have us  
 “ think, yet his Replies to the Scripture are chiefly  
 “ taken from others of a much brighter Genius.

“ First then to 1 Tim. C. 3. v. 15. he has four  
 “ Answers. Altho’ perhaps if they had been good  
 “ for any thing a lesser Number might have ser-  
 “ ved. First (says he, p. 102) *it is far from being*  
 “ *certain that those Words, THE PILLAR AND*  
 “ *SUPPORT OF TRUTH, relate to the CHURCH:*  
 “ *they may perhaps relate to Timothy, and it is the Opi-*  
 “ *nion of very learned Men, that they do.*

Answer. Learned Men may be in very great  
 “ Streights: and these certainly were, when they  
 “ were forced to interpret their Bible contrary to the  
 “ Bible itself, and with so much Violence to the  
 “ Text, as could only come into the Heads of such  
 “ as are in the utmost Distress. [This is call’d by  
 “ Mr. Trapp the Perfection of Impudence] Dr. Ham-  
 “ mond is more sincere, and tells us (*Paraphrase and*  
 “ *Annot. p. 732. Col. 2.) that of this House of God*  
 “ *two Titles are here set down. — The first Title is the*  
 “ *Church of the living God. — The second Title is, that*  
 “ *it is the Pillar of Truth, &c.*

“ But Mr. Trapp has a second, and, as it is to be  
 “ hoped, a better Answer. 2d’y, says he, if S. Paul  
 “ speaks of the Church, he speaks either of the Church in  
 “ general, or the Church of Ephesus in particular, most  
 “ certainly not of the Church of Rome.

Answer. Smartly said, if it were either pertinent  
 “ or true. S: Timothy was not indeed to converse  
 “ in Rome: and yet St. Paul speaks of the Church  
 “ in Communion with Rome, which Protestants call

" the Church of Rome. For when S. Paul wrote this  
 " Epistle An. Ch. 64, was not the Church in gene-  
 " ral in Communion with Rome, and with it's Bishop  
 " St. Peter? Was not then the Church of Ephesus in  
 " Communion with Rome? If it was, whether S.  
 " Paul speaks of the Church of Ephesus, or of the  
 " Church in general, he speaks of a Church or of the  
 " Church in Communion with Rome, which Mr. Trapp  
 " calls the Church of Rome. So that the third Part  
 " of his Answer evidently contradicts the two first.  
 " It is certain, that when S. Paul wrote to the Ro-  
 " mans An. Chr. 58, there was a Church in Rome:  
 " Rom. i. v. 7. and that the Faith of this Church  
 " was celebrated through the whole World. v. 8. Is it  
 " then most certain, that tho' S. Paul writing to Timo-  
 " thy An. Ch. 64, speaks of the Church in general, or  
 " of the Asiatick Christians, yet he speaks not of the  
 " Church in Communion with Rome.

" And that Mr. Trapp may see, that his second  
 " Answer is neither pertinent nor true, I must desire  
 " him to observe a Thing, which all Men know  
 " besides himself: I mean, that these Questions  
 " are very different. 1st, Is the Universal Church  
 " infallible? 2dly, Is the Church in Communion with  
 " Rome the Universal Church? and 3dly, Is the Church  
 " which is in Rome the Universal Church? To the  
 " first and second Question we say, Yes. To the  
 " third we say, No. Hence Mr. Trapp's second  
 " Answer is most certainly impertinent, whether  
 " it be true or false. For it is as clear as the Sun,  
 " that his Adversary was only treating the first  
 " Question (it is what Mr. Trapp himself grants, p.  
 " 101) and was proving his Assertion from 1 Tim.  
 " C. 3. v. 15. But instead of replying to the first  
 " Question, as he ought, Mr. Trapp, as if he had  
 " been playing as Children do at cross Purposes,  
 " thought fit to answer to the second or third, and  
 " very gravely tells us, that the Church of Rome is  
 " not infallible, or that S. Paul do's not speak of the  
 Church

“ Church of Rome. This Impertinence the Reader  
 “ will find at every Turn throughout the whole  
 “ arguing Part of Mr. Trapp’s Book. Besides his  
 “ *second Answer* is not only impertinent, but most  
 “ certainly false, if he means, that St. Paul speaks  
 “ not of the Church in Communion with Rome.

“ The *third Answer* of Mr. Trapp is as weak as the  
 “ other two, and he had Reason not to insist upon  
 “ it. Thirdly, says he, *by the Church’s being the PIL-*  
 “ **LAR AND GROUND OF TRUTH** may  
 “ very well be meant no more, than that according to the  
 “ Intent of her Institution she always OUGHT to be so,  
 “ not that she always actually will be so. Our Lord tells  
 “ his Disciples, they are **THE SALT OF THE**  
 “ **EARTH**, and yet supposes that the Salt may lose it’s  
 “ Savour.

*Answer.* Is this then Mr. Trapp’s Comment on S.  
 “ Paul, **THE CHURCH IS**, that is, **THE**  
 “ **CHURCH IS NOT**, but only OUGHT to be  
 “ the Pillar and Support of Truth? And why may not  
 “ Infidels say in the same manner, **SAINT PAUL**  
 “ **IS**, that is, **HE IS NOT**, but only ought to be a  
 “ Teacher of Truth? For the true and obvious Sense  
 “ of his Words 1 Tem. 3. v. 15. (from which they  
 “ cannot be wrested without Sophistry and Preju-  
 “ dice) is that there are two Properties or Titles  
 “ of the House of God; the first, that it is the House of  
 “ the living God; the second, that it is the Pillar and  
 “ Support of Truth. And Mr. Trap, I presume, is not  
 “ to be taught, that Properties in Rigour are inse-  
 “ parable from the Thing itself. So that the House  
 “ of God (that is, the whole Society of orthodox Christians,  
 “ or the Asiatick Christians as agreeing with the rest  
 “ in Faith and Communion) can no more cease to  
 “ be the Pillar and Support of Truth, than it can cease  
 “ to be the Church of the living God.

“ Mr. Trapp’s Instance of Salt is very insipid. The  
 “ Disciples by receiving the Holy Ghost, Act. 2.  
 “ v. 4. became most effectually the Light of the  
 “ World,

" *World, and the Salt of the Earth.* Before this they  
 " were like other Men, and both might and did lose  
 " *their Savour.* Judas hang'd himself, Peter deny'd  
 " his Master; all the *Apostles forsook him.* Matth.  
 " 26. v. 36. It is therefore undeniably evident in  
 " the Scripture, in what manner the Disciples were  
 " call'd *the Light of the World, and the Salt of the Earth,*  
 " Matth. C. 5. v. 13. 14. And when Mr. Trapp  
 " has given us as great Evidence of the Fall of the  
 " Catholick Church, as S. Matthew has done of the  
 " Fall of S. Peter, Matth. 26. v. 74. I promise to  
 " subscribe to his third Answer; tho' I perceive he  
 " do's not much like it: but the next will make full  
 " Amends.

" Fourthly, says he, and chiefly, the Church may main-  
 " tain all necessary Truth, and yet propose FALSE DO-  
 " CTRINES, and Terms of Communion INCONSI-  
 " STENT WITH SALVATION — She may  
 " therefore be the Pillar and Support of Truth with-  
 " out being an unerring Guide, or so much as free FROM  
 " GREAT AND GRIEVOUS ERRORS. p.  
 " 102, 103.

*Answer.* If the chief and best Answer be Nonsense,  
 " 'twill be to all the rest. And is it not evident Non-  
 " sense (give me Leave to use Mr. Trapp's familiar  
 " Words) to suppose that the same Church, at the  
 " same time, is *the Pillar and Support of Truth,* and that  
 " it falls into *great and grievous Errors?* Is it not  
 " evidently Nonsense to suppose, that the same  
 " Church, at the same Time, may maintain ALL  
 " NECESSARY TRUTHS, and yet propose false  
 " Doctrines INCONSISTENT WITH SALVA-  
 " TION? For is not Truth call'd necessary in order  
 " to Salvation? And do's a Church teach all neces-  
 " sary Truth, if she teaches Falshood inconsistent with  
 " Salvation, and even requires the Profession of it in  
 " the Terms and Conditions of Communion with her?  
 " No certainly: for all necessary Truth is not taught,  
 " unless it be taught in such a manner as is necessary  
 " to Salvation: that is, unless it be taught without  
 Contradiction



“ Contradiction or Inconsistency in Regard to Sal-  
 “ vation. So that his chief Answer is as bad, if  
 “ not worse than any of the rest.

“ To S. Matthew C. 16. v. 18. Mr. Trapp has a  
 “ long Objection (page 64. 65. 66. &c.) or if you  
 “ please a long Answer, which amounts only to this,  
 “ that from those Words of Scripture nothing can  
 “ be concluded but the perpetual Duration of the  
 “ Church of Christ.

*Answer.* Nothing can be concluded from them,  
 “ but the perpetual Duration of the *pure* Church of  
 “ Christ; and this undoubtedly may. For the plain  
 “ and obvious Sense of his Words is this: *Upon*  
 “ *this Rock I will build my pure and true Church; and*  
 “ *the Gates of Hell shall not prevail against it.* But these  
 “ Words of Christ cannot be false, therefore his  
 “ Church cannot fall into any Error against Faith.  
 “ For how can it fall into any such Error, and yet  
 “ be at the same time the *true* Church of Christ, and  
 “ *pure* from Error? Nothing can be more absurd,  
 “ than what Mr. Trapp affirms in the Course of this  
 “ Objection, p. 70. I mean, that notwithstanding  
 “ this Text, **ALL THE CHURCHES UPON**  
 “ **EARTH, or if you please, THE CHURCH U-**  
 “ **NIVERSAL MAY BE GUILTY OF IDO-**  
 “ **LATRY IT SELF.** And I presume he will not  
 “ take it ill, if I return the Compliment in his own  
 “ Words p. 64, which he passes upon his Adversary  
 “ without any Appearance of Reason, that *so much*  
 “ *Blunder, Inconsequence, Fallacy and Falshood* was I believe  
 “ *scarce ever crowded into so few Words before.*

“ To S. Matthew C. 28. v. 20. what Mr. Trapp  
 “ objects, do's not reach the Difficulty. Our blessed  
 “ Saviour had said to his Disciples, *he who hears you*  
 “ *hears me.* Luke C. 10. v. 16. and before his As-  
 “ cension he says to his Apostles: *Go teach all Na-*  
 “ *tions — teaching them to observe, &c. and behold I*  
 “ *am teaching with you always even unto the End of the*  
 “ *World.* This is a Part of what the Words imply.  
 For

" For the true and full Sense is, *Behold I am going,*  
 " *teaching and baptizing with you, even to the End of*  
 " *the World*: this being the most natural and plain  
 " Signification of the Words. If so, whatever the  
 " Church of Christ teaches, and proposes to others  
 " as the Doctrine of Christ, is taught by Christ  
 " himself [*He who hears you hears me*] but what Christ  
 " teaches cannot be false, therefore whatever the  
 " Church of Christ teaches, and proposes to others  
 " as the Doctrine of Christ, cannot be false.

" Lastly, to S. John C. 14. v. 16. 17. Mr. Trapp  
 " has some Objections. First he says p. 78. that it  
 " is scarce common Sense to interpret it of the Successors of  
 " the Apostles at all: tho' I deny not, says he, but the  
 " Assistance of Christ's Holy Spirit is in other Places, whe-  
 " ther it be here or no, promised to his Church in general  
 " through all Ages. That is, it is scarce common Sense  
 " to say, that for ever signifies for ever; or to suppose  
 " that for ever do's not end with the Death of the  
 " Apostles. And if the Assistance of Christ's Holy Spirit  
 " is in other places promised to his Church IN ALL  
 " AGES, why may not these Words, *My Father*  
 " *will give you another Comforter, that he may abide with*  
 " *you FOR EVER, the Spirit of Truth, without any*  
 " *Danger of Nonsense signify the same?* But if  
 " they do, Mr. Trapp is safe. For there is not a Word,  
 " says he, p. 79. about the Church of Rome. The good Man  
 " is still at cross Purposes. For the Question here  
 " is not, whether the Church in Communion with  
 " Rome be the Universal Church, but whether the Uni-  
 " versal Church be always Orthodox in her Decisions  
 " of Faith, and an unerring Guide in deciding Con-  
 " troversies of Religion.

" But if our Saviour (says Mr. Trapp p. 79.) pro-  
 " mised, that the Holy Ghost should assist not only the Apo-  
 " stles, but the Ministers of his Church to the World's End,  
 " teach them and remind them of all things necessary to their  
 " Salvation (for sure he speaks of nothing else) yet those  
 " who are so taught and reminded **MAY NEITHER**  
**LEARN**

LEARN NOR REMEMBER AS THEY SHOULD DO.

*Answer.* An admirable Comment upon these Words of Christ, S. John C. 16. v. 13. *When the Spirit of Truth is come, he WILL GUIDE YOU INTO ALL TRUTH.* And S. John C. 14. v. 26. *The Holy Ghost, whom my Father will send in my Name WILL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID TO YOU.* For how are all things taught, if they are not learn'd? How are they brought to Remembrance, if they are not remember'd? And since this Answer supposes, that this Promise of the Spirit of Truth is made in the very same Words to the Apostles, and to their Successors; if both were equally indued with free Will; how can we be sure, that the Apostles were effectually guided into all Truth, and were effectually taught all things? For Mr. Trapp informs us p. 76. that the Spirit of Truth may abide for ever with the Teachers of the Gospel, so as to tender his Grace and Assistance to them, and yet they may RESIST HIS MOTIONS, and so have NO BENEFIT by such his abiding with them. Thus the ingenious Mr. Trapp.

“ But still he is not satisfy'd. For the abiding (says he p. 77.) of the Holy Ghost with the Church is no Argument of it's being always in the Right, much less of it's being always or ever infallible,

*Answer.* If the Remaining of the Holy Spirit with the Church for ever, and his Guiding it into all reveal'd Truth be no Argument, that the Church is always in the Right in deciding Controversies of Religion, I cannot but fear that in these Chapters of S. John the Apostles will have no Promise of being always or ever infallible in what they taught or writ.

“ As to the Supposition of the ingenious Mr. Trapp, that tho' the Church of Christ were al-

“ *ways in the Right*, she would not be *infallible*, this,  
 “ if his own Language may be us'd without Of-  
 “ fence, is a most egregious Blunder. *Infallibility* is  
 “ a Term, which I do not find, that the Universal  
 “ Church in any of her General Councils has ap-  
 “ plied to herself; tho' as her Divines understand  
 “ it, it is certainly true. For when they say that  
 “ the Universal Church is *infallible*, they only mean  
 “ that she is always *orthodox*; that she is and always  
 “ will be an *unerring Guide* in deciding Controversies  
 “ of Religion, and that in this she is *always in the*  
 “ *Right*. But since Mr. Trapp by *Infallibility* means  
 “ a great deal more, we may remember that this  
 “ noble Champion, when his ALL is at Stake, is  
 “ fighting without an Adversary.

“ However, says he, p. 77. *here is nothing about the*  
 “ *Church of Rome in particular—and to be guided into*  
 “ *all Truth do's not imply that the Guidance must of Necess-*  
 “ *sity be effectually follow'd, nor do's being taught, all*  
 “ *things—imply Infallibility.*

*Answer.* This is harping on the old broken String,  
 “ and dreaming of the *Church of Rome*, when it is no  
 “ Part of the Question. However Mr. Trapp judges  
 “ right. For the very naming of the *Church of Rome*,  
 “ how impertinent soever, carries more Conviction  
 “ with it on a judicious Rabble, than a Million of  
 “ real Demonstrations.

N. B. That Mr. Trapp has Recourse to this shuf-  
 “ ling Way of eluding the Question no less than *thirty*  
 “ times within the Compass of the *two Sections* only,  
 “ which are upon the Subject of *Infallibility*: I presume  
 “ for the Reason here so justly observed by our Au-  
 “ thor, who continues his Answer to Mr. Trapp's last  
 “ Words thus.

“ How far the *Apostles* may be in Danger of for-  
 “ feiting their Charter by what Mr. Trapp adds, I  
 “ am not willing to examine: but I am fully per-  
 “ suaded, that if the *Universal Church* has an *infallible*  
 “ *Promise* of being TAUGHT ALL THINGS,  
 “ and



“ and of being GUIDED INTO ALL  
 “ TRUTHS FOR EVER, her Definitions of  
 “ Faith both are, and will be always infallible.

Thus far this Author. And I appeal now to the Judgment of the Reader, whether Mr. Trapp has not tortured *S. John* full as unmercifully, as *S. Paul* and *S. Matthew*, to make him speak Things against his Knowledge and Conscience? And whether his Assurance was not a great deal too hard for his Judgment, when he engaged himself to prove, that the Texts alledg'd by the Author have not the least Glimpse of Argument in them? that they are alledg'd most imperinently, and have no more to do with the Matter in Dispute, than the first Verse of *Genesis* has with Transubstantiation? Yet Mr. Trapp, p. 86 glories in the Feats he has done, and assures his Reader, that he has fully consider'd those Texts, i. e. that they are not in the least to the Purpose, the Premises having no manner of Relation to the Conclusion. But this is in his fifth Section, where we shall meet it again by and by.

P. 78. he has a Line or two, which I cannot let pass unanswered, viz. that if we interpret the Passage (i. e. the Text of *S. John* C. 16. v. 13) as relating to the Apostles and their Successors in Conjunction, I cannot conceive, says he, what Superiority or Preeminence the Apostles would have over their Successors. I answer, that every Apostle, as such, after the Descent of the Holy Ghost was personally infallible in delivering the Christian Doctrine, and had his Knowledge of reveal'd Truths by immediate Inspiration, besides other supernatural gratuitous Gifts, which their Successors have not. So that I hope Mr. Trapp is now satisfied.

The Remainder of his fourth Section, tho' it contains nothing material, has a Piece p. 79, remarkable for what in Mr. Trapp's Stile may be call'd the Perfection of Impudence, Billingsgate-Language, and Nonsense. I leave it to the Reader's Speculation, and pass to his fifth Section.

## SECT. XXVI.

Remarks upon Mr. Trapp's pretended Confutation of the *Author's Fifth Section.*

**I**N this Section the Author proves the Church's Infallibility from the *ninth Article* of the Creed. and B. Pearson's Exposition of it. This is the whole Subject of that Section : and, to lose nothing of Mr. Trapp's pretended Confutation of it, I shall follow him in some of his first Pages Step by Step, and subjoin short STRICTURES (to use his elegant Word) as Occasion shall require.

The young Gentleman, says he, p. 84. in the last Words of the last Section having ask'd, why the Church's Infallibility, since it is so important a Point, has not a Place in the Apostles Creed, is answer'd by his Preceptor at the Beginning of this, that many other Doctrines of great Importance are not in the Creed : But it do's not follow that therefore they are not to be believed. This I grant, but then by his Leave, their Church's Infallibility is an Article of such infinite Moment and Consequence, all the rest in truth depending on it [that's a Mistake, because all Articles, that are reveal'd Truths now, would have been so, tho' Christ had made no Promise of Infallibility to his Church, as has been fully proved §. 24.] that if there be any such thing, I cannot imagine how it comes to pass, that we find not these Words in the Creed, I believe the Church of Rome to be infallible. But the real Reason is this; there is nothing in the Creed, but what is in Scripture. But there are many Things in Scripture, which are not in the Creed, of which the Doctrine of Infallibility is one, as has been proved in the preceding Section. However, a better Reason than what Mr.

Trapp

Trapp gives why it is not mention'd in the *Creed* is, because (supposing the *Creed* to be always true) it flows from the 9th Article of it as an immediate Consequence: and since the *Apostles Creed* was intended for the shortest Summary possible of the most capital Points of the Christian Doctrine, it was improper to clog it with Consequences. But a very good Reason why *Rome* is not mention'd in it is, because tho' it be an incontestable Truth, it is no Article of Faith, that *S. Peter* was Bishop of *Rome*.

He go's on thus, p. 84, 85. *This Article however [of Infallibility] if we will take the Author's Word, is virtually in the Creed, and so are all Popish Tenets, because believing the Church implies believing her whole Doctrine. To which I answer, and 'tis Answer sufficient, that we may believe the Holy Catholick Church, without believing all the Church of Rome says. [If this be a sufficient Answer, a very childish and impertinent Answer is sufficient, because the Question here is not, whether the Church of Rome be the Catholick Church.] But let us hear him out. Because 1st, it is one thing to believe there is a Holy Catholick Church, which is all the Article means, and another to believe, that whatever she says is certainly true. [The one follows as a Consequence from the other: because I cannot believe her to be the Holy Catholick Church, unless I believe her to be Holy and Catholick in her Doctrine] 2d'y, the Church of Rome is not the Catholick Church; nor 3dly, is the whole Doctrine of the Church of Rome agreeable to the Doctrine of the Catholick Church. [All this again is impertinent and out of the Question. But Mr. Trapp seems resolved to cram it down the Throats of his Readers, tho' long since nauseated with the Repetitions of it.*

He go's on again, p. 85. *Tho' this Creed was certainly not composed by the Apostles, whatever S. Leo, &c. have said of it. [Tis of no Consequence, whether it was or not: only I would not venture to be so decisive as the learned Mr. Trapp] yet our Author need not so formally have proved from the eighth of our thirty*  
*nine*

*nine Articles, that we receive it as agreeable to Scripture ; so that we have pinn'd ourselves down, and cannot deny the Authority of it, after he shall have irrefragably proved the Church's Infallibility from it : which is I believe SUCH A MIXTURE OF ABSURDITY AND CONFIDENCE, AS IS NOT EASILY TO BE MATCH'D.* Is the Man mad ! The Reader will be apt to suspect him to be so, when he has compared his passionate and injudicious Answer, which I shall quote immediately, with the Author's inoffensive Passage here hinted at : which, tho' but short, is so mangled by Mr. Trapp's three *Et cetera's* p. 86. that a Man must be a Conjuror to discover the Contents of it : I suspect he was conscious, that if he had quoted it entire, the comparing it with his *scurrilous* Answer would do him no Honour ; and therefore thought it best to wrap it up in such a manner under the Cover of *Et cetera's*, that the Reader might suspect there was something very shocking in the Author's Words, which are as follows.

“ I desire you to take Notice [speaking to the  
 “ *young Gentleman*] that according to the 8th *Prote-*  
 “ *stant Article of Religion* neither of the two above-  
 “ *said Creeds* [viz. the *Apostles* and *Nicene Creed*] can  
 “ be false. 1<sup>st</sup>. because both the one and the other  
 “ may be proved by most certain *Warrant of Holy Scrip-*  
 “ *ture* : and 2<sup>dly</sup>, because we are bound througly to  
 “ receive and believe them. Now surely no *Falshood* can  
 “ be proved by most certain *Warrant of Holy Scripture* ;  
 “ nor can the contradictory to that, which is so  
 “ proved, be the necessary Object of a Christian's  
 “ Faith. p. 31.

These are the Author's *inoffensive* Words : to which Mr. Trapp (who, as I have already once observed, has not Judgment enough to know when he is to be angry, when not) answers thus, p. 86, *This Foppery is so silly on the one Hand, and so SAUCY*



on the other, that it deserves much worse Words than I have given it, and ought not only to be detected, but exploded. BONA VERBA, good Sir. SAUCY is a Reproach, which carries with it an Air of Authority, and is never used but towards Inferiours. A Father may speak so to his Son, if he talks impertinently, and a Master to his Servant in the like Case. But pray who is this Gentleman (if a Person capable of such clownish Language can possibly be one) who is he, I say, that gives himself these Airs, and treats his Adversary, who do's not know himself inferior to him in any thing, like a Footman? 'Tis true, the Author cannot stile himself *Master of Arts*. But, alas, we have enough of these in foreign Universities to pave the Streets with; and the greatest Blockheads in Nature are amongst them. Neither has he the Assurance to set his Name to his Book, nor the Impudence to dedicate it to the King. But I hope this do's not make him forfeit his Title to be treated with common Decency.

Well; whether Mr. Trapp be the finest Gentleman in the World, or the very Reverse of it being nothing to the main Question, let us hear him go on thus: *His [the Author's] Arguments from the Creed we are to understand will be so demonstrative, that we of the Church of England shall have no Resource, no Way to come off but denying the Authority of it [to deal candidly, since I have read Mr. Trapp's Answers, I am more convinced than ever, that the Author's Argument is demonstrative] whereas they are just as demonstrative as those from Scripture in the former Section [many a serious Truth has been spoken in Jest] which we have fully considered, i. e. not the least to the Purpose; the Premises having no Relation to the Consequence. [Mr. Trapp has no Reason to boast of his pretended Confutation of that Section] They are all reducible to this; there is ONE, HOLY, CATHOLICK, and APOSTOLICK Church, and a COMMUNION OF SAINTS, therefore the Church of Rome is infallible. Mr. Trapp has*

has full Liberty to reduce them to what ridiculous Nonsense he pleases, and no Man has a better Talent than himself at penning a ridiculous Argument. But this is not the Author's Way of arguing; but the Conclusion he draws from that Article of the Creed is this, viz. that since the Creed has always been true in every Article, there has always been upon Earth a Holy, Catholick, and Apostolick Church, which is the Communion of Saints: and if that Holy, Catholick, and Apostolick Church, &c. was not before the Reformation in that Society of Christians, who were in Communion with the See of Rome, his Adversaries are then bound to let him know in what other Society of Christians this Church was before that Time. 'Tis precisely this that galls Mr. Trapp, and reduces him to the most extravagant Assertions for his Defence; as will appear hereafter.

Immediately after his last Words, he comes to the Author's long Quotation from B. Pearson, and says p. 87. *that if he had cited nothing but what related to his Subject; he had cited nothing at all, for he might as well have transcribed the whole Book, as what he has transcribed.* [saying and proving are two Things; and Mr. Trapp is always most confident and noisy when he is most in the Wrong] However he is very sure *Ibid.* that B. Pearson says not a Word about the Church of Rome or Infallibility [He do's not name the Word Infallibility: Nor do the Scriptures name it: yet I think it has been pretty well proved from half a dozen Scriptural Texts. Nor do's he mention the Church of Rome, because he was not disposed to trifle by confounding two Questions like Mr. Trapp] *And as for the Conclusions, which may be drawn from his Principles, he says the Church of Christ is One, Holy and Catholick, and will continue to the End of the World. Is the Church of Rome therefore infallible?* (the old stale imperinent Stuff over again) *Yes, if we believe this Writer, who after some trifling, and confounding a TRUE Church with an ORTHODOX one, which I have shewn to be very different*  
Ideas,

*Ideas, has these Words, &c. [What! is not every true Church an Orthodox one, and every Orthodox Church a true one! Or are not true and Orthodox, when applied to a Church, convertible Terms! Again, when a Church is by Heresy cut off from the true Church of Christ, do's she still continue a Part of the true Church of Christ! that is, is she both cut off and not cut off from his Church! Or can any particular Church be a true Church without being a Part of the true Church of Christ!]*

But Mr. Trapp it seems has shew'd, that the Author has confounded two different Ideas: I remember very well indeed his memorable Saying in the foregoing Section, viz. that the Church may maintain all necessary Truth, and yet propose FALSE DOCTRINES, and Terms of Communion INCONSISTENT WITH SALVATION; and that she may therefore be THE PILLAR AND SUPPORT OF TRUTH without being free from GREAT AND GRIEVOUS ERRORS. But the Author of *Charity and Truth* has already exposed the extravagant Absurdity of these Assertions, which the Author's Proof of the Church's Infallibility from the 9th Article of the Creed has obliged Mr. Trapp to have Recourse to for his Defence.

His three next Pages, viz. 88th, 89th, and 90th contain such trivial Reflections as are not worth my Notice; and he himself is so modest as not to insist upon them. However the Church of Rome is again dragg'd in by Head and Shoulders no less than four Times in those three Pages, and in the last of them is brought to the Bar, impeach'd of abominable Errors, and receives Sentence, that she is not infallible. But the poor Man will not reflect, that all this is entirely out of the Question.

He comes at length to the Point, viz. whether the Church's Infallibility can be proved from the 9th Article of the Creed, and begins with the Author's following Words: *If the Church should either fail entirely, or*

*cease to be either One, or Holy, or Apostolical, or the Communion of Saints, the 9th Article of the Creed would then be false, and whosoever should at that time say it, would utter a downright Lye, in making a Profession of the Christian Faith. The Author would have spoken more properly, if he had said Falshood instead of Lye: But the Argument is the same; to which Mr. Trapp answers thus: Tho' the Church should FAIL, this Article would not be FALSE: because Indefeetibility is not asserted in it.*

But B. Pearson speaks another Language, and maintains in the strongest Terms, that the Church's Indefeetibility is asserted in the 9th Article of the Creed. For he writes thus in his Exposition of it: "Whoever then professes to believe the Holy Catholick Church, is understood to declare thus much. I am fully persuaded and make a free Confession of this as of a necessary and infallible Truth, that Christ, by the preaching of the Apostles, did gather unto himself a Church, consisting of Thousands of believing Persons and numerous Congregations, to which he daily added such as should be saved. Act. 2. v. 47. and will successively and daily add unto the same to the End of the World. So that by Virtue of his All-sufficient Promise I am assured, that there was, has been hitherto, now is, and hereafter will be as long as the Sun and Moon endure, a Church of Christ one and the same.—And thus, says he, I believe the Catholick Church.

How different is the Solidity of this grave Author from Mr. Trapp's rash and inconsiderate Assertion! But what follows is a Chip of the same Block. Unity, says he, is essential to every Being, so that as long as the Church is at all, she is certainly One. Most profoundly spoken! 'Tis Pity however that the Bishops of the second General Council, who model'd the 9th Article of the Nicene Creed, did not word it thus: I believe the Holy Catholick and Apostolick Church to be ENS, UNUM, VERUM, BONUM. For then



then the Article would have been complete, and perfectly fitted for Mr. Trapp's learned Comment upon the Word ONE. But was that Word then expressly added in the *Nicene Creed* for no other End, than to express an *Unity*, which is *essential to every Being*? That is, to inform the Faithful, that as every Thing which has a *Being* is *One*, so likewise the Church is *One*. Did S. Cyprian compose his learned Treatise of the Church's *Unity* for no other End, than to make this weighty Discovery?

But what then do's the Word *One* import? It imports, that the Church of Christ is *One* in Faith and Communion. It imports, that the Faithful, who compose Christ's *Mystical Body*, which is the Church, tho' they differ in all Things else, as *Language, Customs, Government, Interest, &c.* are all but *One Body* or Society of Christians united by the *Belief* and *Profession* of the *same Faith*, and Participation of the *same Sacraments*, under one Head. Let us hear Dr. Field speak L. 2. C. 2. "The Notes (says he) that perpetually distinguish the true Catholick Church from all other Societies of Men and Professions of Religion in the World are these: *First*, the entire Profession of supernatural Verities, which God has reveal'd in Christ his Son. *Secondly*, the Use of such holy Ceremonies and Sacraments, as he has instituted and appointed. *Thirdly*, an Union or Connexion of Men in this Profession and Use of these Sacraments under lawful Pastors and Guides appointed, authorised, and sanctified to direct and lead them in the happy Way of eternal Salvation.

What Difference again is there here between the Notion this learned Protestant had of the Church's *Unity*, and Mr. Trapp's trifling Account of it? which in reality betrays an Ignorance scarce pardonable in one, that has but learnt his Catechism.

What follows is a Continuation of the same wretched Stuff, if not worse. *Holy*, says he, and *Apostolic*

*lick she will likewise always be* IN SOME SENSE OR OTHER, *as long as she is at all.* [IN SOME SENSE OR OTHER do's he say! But what is this *some Sense or other*, in which she will be always Holy and Apostolick? 'Tis this we want to know.] *And she will be the Communion of Saints too as long as she continues, if by that be meant the same as HOLY.* [That is, if it be meant IN SOME SENSE OR OTHER] Otherwise I take her being the Communion of Saints to be no Sense at all. A Communion of Saints indeed there is, and ever will be; but 'tis absurd to say the Church is that Communion. Well said, Mr. Trapp! But since we shall have the same rare Doctrine repeated by and by, I will then make my Remarks upon it.

He concludes page 91, which contains all the abovesaid Absurdities, thus: Doubtless whoever shall by professing the Faith of the Creed say there is a Holy Catholick Church, when at the same Time there is none, WILL UTTER A DOWNRIGHT FALSHOOD. But I conceive there is no Danger of it; because if the Church should be lost, I conceive the Profession of that Faith would be lost too. Has he not told us just now, that tho' the Church should fail, this Article would not be false? And here he tells us on the contrary, that whoever shall say there is A HOLY CATHOLICK CHURCH, when at the same Time there is none, will utter a downright Falshood. If this be not Denying and Affirming the self-same Thing, no Man in the World was ever guilty of a Contradiction.

As to what he says that if the Church should be lost, the Creed would be lost too; and so there would be no Danger of professing a Falshood by saying it. This is a rare Expedient indeed to put the Creed out of all Danger of ever being false: because a Profession of Faith, that is quite lost, and has no Being in Nature, can neither be true nor false. But may not the Letter of the Creed be preserved, tho' the whole Church should deny (for Example) the Divinity of Christ? In which Case it is plain, that the Church, which we profess

fess to be *One, Holy, Catholick, Apostolick*, and the *Communion of Saints*, would have no longer a Being in the Sense of the *Creed*; and yet the *Creed* would subsist, and so be manifestly *false*. But as Mr. Trapp abounds in Expedients, he has another Way, whatever should happen, to save the *Creed* from being *false*; the Extravagance whereof will convince the Reader that either the Advocate has a bad Cause, or the Cause has a very bad Advocate.

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## SECT. XXVII.

The Author's Argument from the *Ninth Article* of the *Creed* truly stated, and Mr. Trapp's Answer to it.

THE Substance of the Author's Argument from the *Ninth Article* of the *Nicene* and *Baptismal Creed* join'd together, is sum'd up in this short Syllogism:

" If the Church, which in the *Creed* we profess to  
 " be *One, Holy, Catholick, Apostolick*, and the *Communion*  
 " of *Saints*, should ever fall into any Errors destru-  
 " ctive to the *saving Faith* once deliver'd to the *Saints*,  
 " [that is, inconsistent with it] then the *Creed* would  
 " be *false*; but the *Creed* can never be *false*, there-  
 " fore she can never fall into any such Errors, and  
 " is by Consequence infallible in all her Decisions  
 " of Faith. p. 37.

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The Author proves *ibid.* that the *Creed* would then be *false*, because in the Case supposed the Church would forfeit her *Unity*, her *Holiness*, &c. and by Consequence whoever should at that Time profess her to be *One*, *Holy*, &c. would profess a *Falshood*. He proves that she would forfeit her *Unity*, because a Church that changes her *Faith* cannot be call'd *One* and the *same*: as the Church of *Rome* and the Church of *England* cannot be call'd *One* and the *self-same* Church, as long as they differ in Articles of *reveal'd Faith*. Neither could she then be *Holy* or *Catholick*, because *damnable Errors* are not a *Holy* nor *Catholick* Doctrine: nor *Apostolick*; because the *Apostles* never taught any *damnable Errors*. Nor finally, the *Communion of Saints*; because they cannot be *Saints*, who hold *Communion* with an *Heretical* or *Idolatrous* Church; that is, make an external Profession of *damnable Errors*.

This is the Author's Argument: and the Substance of Mr. Trapp's direct Answer to it (which he pretends to make good) is, that the Church, even the Church in general, may continue to be *One*, *Holy*, and *Apostolick*, and yet not only be capable of falling, but actually fall into *damnable Errors*. p. 93. This indeed is making sure Work. For according to this Doctrine the whole Church may turn *Arian*, and deny the Divinity of Christ, and yet continue to be that *One*, *Holy*, *Catholick*, and *Apostolick* Church, which we profess in the *Creed*. This Paradox he supports by two strange Propositions: 1<sup>st</sup>, that she may retain all her former Faith, and yet hold *damnable Errors* in Conjunction with it. p. 94. But is it then possible for the Church to profess *Arianism*, for Example, and at the same Time retain all her former Faith! 2<sup>dly</sup>, that she may fall into *damnable Errors*, and yet be one and the same Church. p. 95. which he proves from this ridiculous Similitude: Cannot, says he, one and the same Man, and it holds as well in a Community, be in perfect Health at one Time, and very sick at another? Yes he may: because *Sickness* or *Health* is not the essential Constituent



ent of a Man ; but true Faith is the essential Constituent of a true Church ; and damnable Errors in Faith destroy true Faith.

He go's on thus : *She may be true and not orthodox, as before observed.* That is to say, if his Words have any Meaning to the Purpose, she may be true and not true at the same Time, according to his former Blunder, which he repeats once more in the following Words : *She may hold damnable Errors, and yet be a true Church in one Sense, tho' not orthodox.*

Mr. Trapp's following Proposition, viz. *All Errors, even damnable ones, are not Heresies*, is a Contradiction to common Sense : For I presume he speaks of *Errors in Faith*, all other Sorts of Errors being out of the Question : and therefore the Author had Reason not to take Notice of the Passage quoted by Mr. Trapp out of B. Pearson ; because the whole Drift of that Passage is only to shew, that the *Elect* and *Reprobate* have always been and will always be mix'd together in the external Communion of the true Church, which no Catholick ever deny'd. But has B. Pearson, or any Man in his Senses, ever inferr'd from thence with Mr. Trapp, that the Church may teach *damnable Errors*, and yet continue *Holy* in the Sense of the *Creed* ; which is precisely the Point in Question ? Or has any one ever maintain'd with him, that *Errors, even damnable ones [in Faith] are not Heresies* ?

After this he pretends to shew how the Church, tho' falln into *damnable Errors*, may be *Holy*. His Words are very curious upon this Subject. *She might then (says he p. 96.) be Holy in some Respects, tho' not near so Holy as she should be. Holy in the Faith, which she might still retain : Holy with Respect to her Vocation, the original End of her Institution, &c.* That is to say, she might then be holy in the same manner as a common *Prostitute* may be call'd holy in some Respects, tho' not near so holy as she should be. For notwithstanding her Irregularities in one Kind, she  
may

may have some very good Qualities. She may also be *Holy* in her Faith, which she may still retain, tho' she be wicked in her Morals. In a Word, *Holy with Respect to her Vocation and Sanctification in Baptism*, and the original Intention of her Creator to render her eternally happy. But is not this a most admirable Explanation of the *Creed* !

To the Author's adding, that in the Case supposed the Church could not be call'd *Apostolical*, because the *Apostles* never taught any damnable Errors, Mr. Trapp answers in the same manner as before. She might, says he, be *Apostolical* as well as *Holy* in some Respects, tho' not in others. p. 97. But the Question is, whether if the Church should renounce the Doctrine of the *Apostles* by teaching *Idolatry*, or other damnable Errors, she could then be absolutely call'd *Apostolick*, as she is in the *Creed* ? If not, the *Creed* would then be false.

Lastly, to the Author's saying, that in the Case supposed the Church would cease to be the *Communion of Saints*, Mr. Trapp denies again as before, that it is said in the *Creed*, that the Church is the *Communion of Saints*, or that it is Sense to say she is. Very strange ! For what then is the Meaning of this Article of the *Apostles Creed*, I believe the *Holy Catholick Church, the Communion of Saints* ? Do's not every one who recites it, make an external Profession of his Belief, that there is a Body or Society of Christians upon Earth, which is call'd the *Communion of Saints* ? Nay, do's he not likewise make a Profession of his Belief, that the *Holy Catholick Church* is that very Body or Society of Christians ? Mr. Trapp indeed asserts confidently, that it is not Sense to say, that the Church is this *Communion*. But what is the Consequence of this mad Proposition ? It follows from it, that the *Communion of Saints* is not within the Pale of the *Catholick Church* ; and that by Consequence we must go out of the Pale of the *Catholick Church*, that is to say, turn *Hereticks* or *Schismatics* to become Members

Members of that sacred Society, which the *Creed* calls the *Communion of Saints*. And is not this rare Doctrine! Would any Man that has a Grain of common Sense write thus!

He concludes p. 98 with these Words : *In short the whole Church may be overspread with Corruptions, even with Idolatry, and yet not lose it's Being.* I know not what he means by *not losing it's Being*; nor is it capable of any Meaning, that can be a rational Answer to the Author's Argument. For my part, I confess my Notion of the Church's *Perishing* or *Losing her Being* (if it were consistent with the Promises of her Divine Founder to suffer such a Thing) I say my Notion of it is, that the *Catholick Church*, as such then *perishes* or *loses her Being*, when she renounces the Faith she formerly profess'd; that is, the Faith reveal'd to, and taught by the *Apostles*, and falls into Errors inconsistent with it. For then it may be truly said, that she is no longer the Church she was before.

As for Instance, suppose the whole Church of England should fall into *Judaism* or *Idolatry*, will Mr. Trapp say, that in this Case the *Reform'd Protestant Church of England* as such would still remain in Being? If he do's, he contradicts plain common Sense. For how can a Body or Society of *Jews* or *Idolaters* be call'd the *Reform'd Protestant Church of England*? But if he grants that in the Case supposed that Church, which is now call'd the *Reform'd Protestant Church of England* would *Lose it's Being*, because there would be no such Thing upon Earth, as a Body or Congregation of Persons professing the *Protestant Religion* of the *Church of England* as *establish'd by Law*, how can Mr. Trapp assert, that tho' the *Church Universal* that is, the *Catholick Church* establish'd by *Christ* should fall into *Idolatry*, or other *damnable Errors*, yet would not *Lose it's Being*, since the two supposed Cases are exactly parallel, as is manifest to common Sense.

I had almost overlook'd Mr. Trapp's rare Distinction, p. 95. where in Answer to the Author's say-

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ing, that in Case the Church shou'd have ever fallen into damnable Errors, instead of continuing what she was by her Divine Establishment, viz. the true and orthodox Church of Christ, she wou'd have become an heretical Communion, and the very Synagogue of Satan. In Answer, I say, to this Mr. Trapp writes thus : If by being the Synagogue of Satan be meant extremely corrupt, she may be even that, and still be One and true in the Sense above mention'd :  
**I ADD GOOD METAPHYSICALLY, THO' NOT MORALLY.**

This is again to the Tune of *Ens, unum, verum, bonum*, the inseparable *Metaphysical Proprieties* of every Being upon Earth, and must be own'd to be a most admirable Expedient to save the Creed from ever being false, happen what will. For tho' the Church should become the very Synagogue of Satan, that is, extremely corrupt in her Faith, yet she would still continue to be metaphysically one, metaphysically true, and metaphysically good, tho' not morally, according to Mr. Trapp's ingenious Distinction. But is it not manifest, that the whole Dispute is not concerning the *Metaphysical Proprieties* of that Body of Christians, which we call the Catholick Church (for these belong as much to a Herd of Cattle as to that sacred Body) but concerning the *Proprieties* attributed to it in the Creed? In a Word, the Dispute is concerning the Catholick Church consider'd precisely as such; that is to say, as it is a Body or Congregation of true Believers, or of Persons believing and professing the Doctrine reveal'd to, and taught by the Apostles: and the only Question is, whether if this whole Body should apostatize from the true Faith, it would nevertheless continue to be the true Holy, Catholick, and Apostolick Church of Christ according to the Sense intended by the Creed? So that in Reality the Question is much the same, as if we should ask, whether if a virtuous Woman should turn Adulteress (tho' without all Dispute she would be metaphysically the same) she could then be properly call'd the same virtuous Woman



*man* she was before? If not, as surely she cannot without offering Violence to common Sense, how then can the chaste *Spouse of Christ* (as the *Catholick Church* is stiled by *S. Cyprian*) become false to her former Faith, and turn *Adulteress*, yet continue the same *chaste Spouse*, that is, *Holy, Catholick, Apostolick*, and *the Communion of Saints* as before? But, this being manifestly inconsistent with common Sense, it follows 1<sup>st</sup>, that the *Creed*, which bestows those Titles upon her, would be *false* in the Case supposed. And 2<sup>dly</sup>, that *Mr. Trapp's* Evasion to save it from *Falshood* in that Case, by saying, that the *Church* would still continue to be *one, true, and good* metaphysically, is most exorbitantly trifling, and unbecoming a serious Writer.

I shall now sum up all the extravagant Assertions *Mr. Trapp* has had Recourse to in Answer to the Author's *two Sessions* upon the Subject of *Infallibility*; and refer it to the Judgment of the Reader, whether he has defended the Protestant Cause like a Man of Judgment and Learning.

First, in Answer to *S. Paul 1 Tim C. 3. v. 15.* It is far, says he, from being certain, that these Words, **THE PILLAR AND SUPPORT OF TRUTH** relate to the Church. But *Dr. Hammond*, as zealous a Protestant as *Mr. Trapp*, but a more judicious Writer, asserts positively, that they do: and whoever reads the Text with unprejudiced Eyes, will be of his Opinion.

2<sup>dly</sup>, In Answer to the same Text, by the Church's being (says *Mr. Trapp*) **THE PILLAR AND SUPPORT OF TRUTH** may very well be meant no more, than that according to the Intent of her Institution she always OUGHT TO BE, not that she always actually will be so. An admirable Comment upon *S. Paul!* The Church is, that is, the Church is not, but only ought to be the Pillar and Support of Truth.

3<sup>dly</sup>, And still worse than the former Answers: The Church, says he, may maintain ALL NECESSA-

RY TRUTH, and yet propose false Doctrines, and Terms of Communion INCONSISTENT WITH SALVATION: She may therefore be THE PILLAR AND SUPPORT OF TRUTH without being an unerring Guide, or so much as free from GREAT AND GRIEVOUS ERRORS. O ye Heavens, be astonish'd at this extravagant Doctrine! But since a great deal more of this is still to come, and Mr. Trapp will shew himself to be no Flincher, I shall only desire the Reader to observe what a deal of Pains the poor Man has here taken to extract Falshood out of Truth, and make S. Paul talk Nonsense. May it not be said without deserving the Reproach of Impudence, that the abovesaid Text is most unmercifully tortured by Mr. Trapp.

4thly, To the celebrated Text of S. Matth. Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it, he answers, that notwithstanding this Text, all the Churches upon Earth, or if you please, the UNIVERSAL CHURCH may be guilty of IDOLATRY itself. Upon which the Author of Charity and Truth has return'd him the civil Compliment he made his Adversary, that so much Blunder, Inconsequence, and Falshood was scarce ever crouded into so few Words.

5thly, To the other Text of S. Matth. viz. Behold, I am with you always, even unto the End of the World, Mr. Trapp answers with his usual Assurance, that it is scarce common Sense to interpret it of the Successors of the Apostles at all. That is (says the Author of Charity and Truth) that it is scarce common Sense to say, that for ever signifies for ever; or to suppose, that for ever do's not end with the Death of the Apostles.

6thly, To save the Creed from being false, in Case the Church should fall into damnable Errors, or even Idolatry, he has the following surprizing Assertions.

1. That the Church, even the Church in general, may continue to be Holy, Catholick, and Apostolick, and yet not only be capable of Falling, but actually fall into damnable Errors.

2. That

2. That she may fall into *damnable Errors*, and yet be one and the same Church : as the same Man may be in perfect Health at one Time, and very sick at another. The Proposition is extravagant, and the Parity to prove it ridiculous.

3. That she may hold *damnable Errors*, and yet be a true Church, tho' not orthodox.

4. That all Errors [in Faith] even *damnable ones*, are not *Heresies*.

5. That in the Case supposed, the Church may be both *Holy* and *Apostolick* in some *Respects*, tho' not in others : which at the best is but shuffling or trifling instead of answering solidly.

6. That it is not said in the *Creed*, that the Church is the *Communion of Saints*, and that it is not *Sense* to say she is.

7. That the whole Church may be overspread with *Corruptions*, even with *Idolatry*, and not lose it's Being. But how so? Because all this notwithstanding she may still be *One*, and *True*, and *Good*, *metaphysically*, tho' not *morally*: and thus the *Creed* is most ingeniously secured against all Possibility of ever being *false* : tho' the *Universal Church* should cease to be a *Congregation of true Believers*, profess *damnable Errors*, renounce *Christianity*, and set up *Idolatry* in it's Place.

These are the Extravagances, which Mr. Trapp has made choice of to maintain the *Protestant Cause* against his Adversary's Proofs of the Church's *Infallibility*. But I must beg Leave to tell him, that such a wretched Defence is worse than none at all ; and that there is no Difference between a Person's being non-plus'd, and reduced to write Absurdities. I observed in the Close of the preceding Section, that in such a Case either the Advocate has a bad Cause, or the Cause has a very bad Advocate ; but will not pretend to determine, whether Mr. Trapp or his Cause be in the Fault : tho' I dare venture to say, that let the Cause itself be what it will as to it's intrinsic Merits, Mr. Trapp has not defended it like

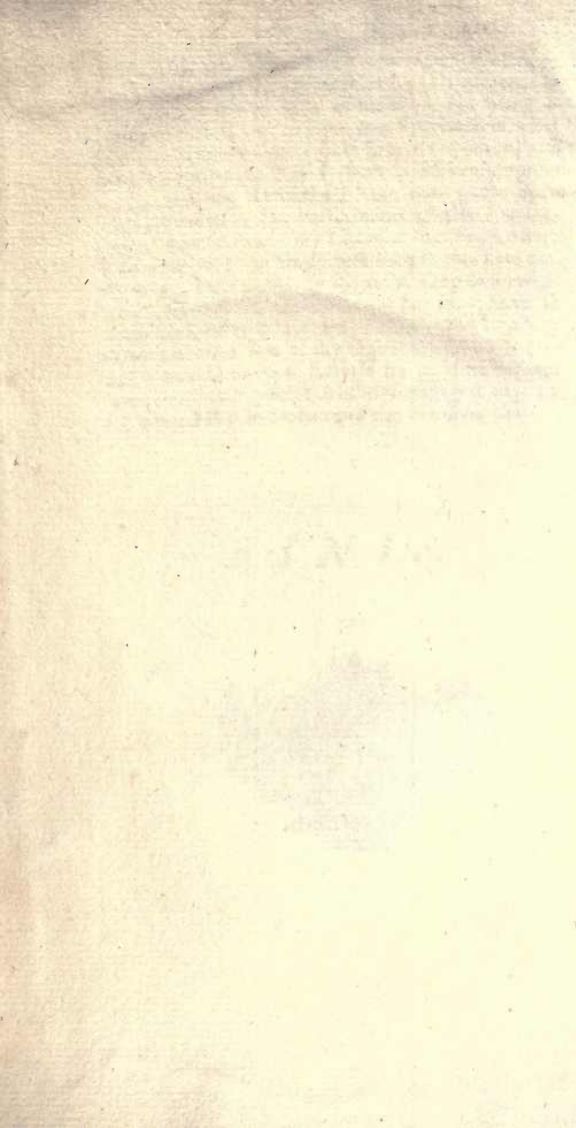
like a Man of Judgment or Learning : Which, as it is all I undertook at first to prove in Reference to the *five first Sections* only of his Book (as being abundantly sufficient to serve as a Specimen of what the Reader may expect from him in the other Parts of his Performance) so I think it no Presumption to say, that the Remarks I have now made upon *those Sections* are a full Performance of that Engagement. And so I take my Leave of Mr. *Trapp*, whom I heartily wish all Happiness both in this Life and the next ; but advise as a Friend to drop *Controversy*, which (whatever Qualifications he may have in other Respects) is not his Talent : and I believe there are not a few of my Opinion, that his Reputation would not have suffer'd by it, if he had got some Person of greater Abilities engaged to draw his learned Pen in Defence of the *Protestant Cause*.

*F I N I S.*











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